

## CHINA.

## CAPTURE OF SU-CHOW BY THE INSURGENTS.

DURING the past month the intelligence has reached England of the renewed attacks of the Chinese Insurgents against the forces of the Emperor. For many months the city of *Nanking*, the head quarters of the former, was closely invested by the imperial troops ; but in the spring of the present year the Insurgents made a vigorous and successful sortie, in which multitudes of their adversaries were destroyed, and the rest utterly routed. Large bodies fled in the direction of Su-chow, a city containing, with its suburbs, more than TWO MILLIONS OF PEOPLE, and celebrated throughout the empire for its wealth and beauty. Thither they were followed by the Insurgents; and the subjoined extract from a letter of the Rev. Wm. Muirhead, dated Shanghae, gives an affecting representation of the overthrow of the city, and the flight or destruction of its multitudinous inhabitants.

Our readers will be thankful to learn that our Missionary Brethren are, by God's gracious providence, secure from the horrors of war; and, as Mr. Muirhead states, even the imperial officers are glad to seek protection, against their sanguinary countrymen, from the united forces of Great Britain and France. Surely every friend of Missions, and every subject of the Prince of Peace, should pray earnestly that those monstrous evils may be brought to a speedy termination, and overruled for the establishment of a righteous and permanent peace.

EXTRACT OF LETTER FROM THE REV. W. MUIRHEAD, DATED SHANGHAE,  
14TH JUNE, 1860.

"I now write you in regard to the present aspect of affairs here. Within the last month there has been great excitement, owing to the progress of the rebels in the interior, and at comparatively short distance from this city. They made a sortie on the Imperial camps near Nanking, and succeeded in destroying a large number of their adversaries. An immense store of military *materiel* fell into their hands, and the result of the whole was that the Imperial soldiers were dispirited, and fled in all directions. Many of the deserters came to *Su-Chow*, the provincial city, about eighty miles from Shanghae, and their conduct and appearance were such as greatly to alarm the peaceable inhabitants. These in turn escaped into the country round about, but in the general *mêlée* not a few of the people and the mandarins were killed, and among the latter was the Governor of the place. It is said that the confusion was so great, and the Imperial soldiers were in such a disaffected state, that, through their means, the rebels were allowed to enter the city, and after capturing several important places beyond it, they are now in complete possession of Su-chow. The first news were communicated by the chief mandarin to the foreign authorities, coupled with the statement that the rebels were marching on Shanghae, and begging our protection. Troops were accordingly landed, and placed at different points for the defence of the Settlement. \* \* \*

"The Governor-General is now here, soliciting, it is said, the interference of the foreign troops at Su-Chow. Meanwhile, our forces have moved up to the north, in pursuance of their original object, and the strange anomaly is presented of our protecting the government and people in the south, and that at their own request, while we are engaged in hostile measures against them near the capital. \* \* \*

"Owing to the troubles at Su-Chow shortly before its capture, thousands of Nanking refugees, who had been residing there from the time that city was taken by the insurgents, have dispersed in different directions, and numbers of them have come down to Shanghai. They are an interesting class of people, presenting many grounds of superiority to those around us. There is a degree of intelligence and respectability about them which we do not find common in this neighbourhood. Though they are greatly reduced in circumstances from their former *status* in life, there is something in their appearance and general demeanour which is very gratifying, and rejoices us in the prospect of Missionaries being placed at some future time in their part of the country. An agent in connection with us, a speaking mandarin, and who was formerly one of themselves—a refugee from Nanking—has been appointed to visit these strangers, and a goodly number attend the service at the chapel. May God's blessing rest upon the efforts put forth on their account."

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### CITY OF SU-CHOW.

In connection with the preceding article it will be interesting and no less affecting to our readers, to peruse the following description of this magnificent city from the pen of the Rev. Joseph Edkins, written but a short time before its overthrow. It is saddening to think that objects so deeply interesting have since been enwrapped in devouring flames, and the millions of the citizens driven from their homes or consigned by those ruthless enemies to fire and sword.

"Shanghai is a large city, boasting its 200,000 citizens; but it is small when compared with Su-chow. That city has six principal gates, and the population in the neighbourhood of each of these is said to equal the population of Shanghai. For several years it has been occasionally visited, and large numbers of books and Testaments have been distributed there.

"Here and there, in the midst of its dense mass of houses, will be found a garden devoted to enjoyment. Paths lined with rockwork, and leading to caves overgrown with creepers, or round the banks of a miniature lake, invite the pedestrian to retreat from the adjoining dusty streets. Large buildings with fantastic roofs reveal in their interior a multitude of small square tea-tables surrounded by visitors, who are seated on stools without backs. An enormous tea-kettle, made of the Chinese white copper or block-tin, and having a capacity of several gallons, is seen in active operation supplying the smaller kettles, which the waiters carry in their hands to fill the tea-cups of the guests. The ornaments of such buildings are the curved tiling on the outside, the gaily-painted roof-beams on the inside, the windows often made of open work of tiles placed together in curious forms, the high-flown name of the establishment in large gilt Chinese characters, and a painted



figure of Phoenix, dragon or tiger, on the wall over the kitchen range. It was in such a scene that the writer of this sketch first preached within the walls of Suchen.

"There are no hills nearer than three miles, but a most interesting view of the city is obtained in some of the pagodas. Of these the finest is the Poh-zi-tah. This has nine stories. It was easy of access till lately. Now the ascent is forbidden on account of a suicide committed there last year by an unhappy citizen who threw himself from the summit. The vast alluvial plain, in which are situated Shanghai, Su-chow, and some twenty or thirty other cities, is seen to advantage from it. The canals which irrigate the land intersecting the country on all sides look like lines of silver threading their way through the dark rich soil of this, the most fertile plain in the world. Everywhere are seen cottages clustered three or four together, and protected from the north wind of winter by a thick grove of the small bamboo. To the south and west principally lies the great city, its most conspicuous objects being the temples, pagodas, yamens (or Government offices), and wall. Beyond the vast western suburb outside of the gate, called the chang-men, rises a little hill, on which are a crowd of temples and a pagoda. This and the canal which connects it with the city, three miles in length, are the perpetual resort of many hundred boats called flower-boats. A few miles farther are seen larger hills, on which there are many beautiful views. They fringe the great lake Tai-hu on its northern shore. In every hollow along the sides of these hills are tombs, visited frequently by the families to which they belong. At the beginning of April the weather changes from cold wind and rain to delightful sunshine. It is the favourite time for worshipping ancestors. The citizen, as soon as the Tsing-ming festival is come, dons his best attire, and proceeds to the family grave among the hills. There, in front of the sepulchral mound which covers the remains of his progenitors, he bows, kneels, and falls prostrate, at the same time burning gilt paper, and discharging fire crackers in honour of the dead.

"Customs like these are dear to the Chinese heart. They are conformed to fashion, and have the stamp of respectability, and there is combined with them a religious and moral element. How difficult to remove them and replace them by the holy institutions of Christianity! There needs first a shaking of the nation. But prophecy has said, 'I will shake the nations,' and in China there has commenced an era of change, when multitudes are suffering present calamities for the ultimate good of the whole nation.

"There is no greater mart in China for all articles of trade than Su-chow. Here are collected the precious stones of Yünnan and the Burman peninsula, the drugs of Si-chwen, the furs of the north, the black tea, and carved ivory of the south, the green tea and silk of Central China, the satins of Nanking, the fans of Peking, lacquered cabinets from Japan, paper from Corea, and porcelain from Kiang-si."

Our Missionaries from Shanghae have made frequent visits to the city of Su-chow, and Native Agents were stationed there with the view of diffusing Christian knowledge among its numerous inhabitants by the distribution of the Scriptures, religious tracts, and familiar instruction.

These efforts had been attended with much encouragement, several individuals had renounced idolatry, and our brethren looked forward to

the early settlement of one of their number in Su-chow: and this object, though for a season deferred, will, we doubt not, yet be realised.

The Rev. G. John proceeded to Su-chow in the month of April, and the following is his brief report of that last visit:—

“Being late when we arrived at Su-chow, we were not able to have an interview with the Native Assistants. This morning, however, very early, they came on board the boat. We were cheered to learn that they are now allowed to carry on their evangelistic labours in the city as well as in the suburbs; and that there were two or three who seemed to be interested in the truth, and were seeking for baptism. Whilst they were gone to inform the converts and the candidates of our arrival, we went out to preach. First of all we made an attempt to enter the city, but were forbidden. The guard stationed at the gate told us very respectfully that orders had been received from the Lieutenant-Governor not to allow any foreigner to enter the city without his permission. We then turned our faces towards the suburbs, and I spent the morning in preaching in the streets and temples. In the afternoon we had a delightful service with the Native Assistants, converts, and inquirers. The candidates were examined; but, as their knowledge of the truth is rather limited, their baptism has been deferred to a future period. The evening was very pleasantly spent in explaining a number of Scripture passages which the Native Assistants had marked down, in the course of their reading, as difficult.”

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EXTRACTS FROM THE NEW WORK BY  
KAN-WANG, COUSIN OF THE  
INSURGENT CHIEF.

*This work embraces among a series of papers; religious and political, one upon the reformation of customs, one upon laws, and another upon customs.*

I. REFORMATION OF CUSTOMS.

(Fung-Fung.)

In reforming popular customs there is a danger that the people may not consent to change old customs, or follow new ones.

Matters that need reformation arise from men's ignorance and misapprehension and the effects of habits. It is therefore hard to carry through a reformation quickly. But it may be gradually accomplished by the force of example in those who hold the government.

For example, the practice in China among the men of allowing the nails to grow long, and among the women of bandaging the feet; the belief in lucky and unlucky days; the customs of unnecessary civility; of writing literary essays of no use or importance; of training birds and crickets to fight; of wearing rings, bracelets, and other ornaments of gold and jade, powder for the complexion and so forth, are all to be regarded as contemptible, proud or extravagant.

It would not be easy to prevent these things by a prohibition, and yet if they are not checked, they tend to deteriorate public morality.

Let then those who hold high official positions, regard these practices as shameful, and express contempt and anger at them, and the people will give them up, without its being needful to inflict punishment, or expressly to forbid them.

If the people establish good institutions, such as hospitals for the sick, churches (lipai tang), schools, orphan and other asylums, those in office should visit and encourage them. If not established, decrees should be issued to establish them. This is the way to promote the improvement of national customs.

Slanders, calumnies, and envy come from narrowness of mind, and imperfection in laws and popular manners. When there are public or individual wrongs the complaints of the people will find a voice.

Stage plays, nunneries and monasteries, priests and nuns, are evils to be remedied. The method of removing them is to appoint pastors (muh si) and officers of instruction, to inform and renovate the people, kindly guide them, candidly warn them, and apply their efforts to remove their errors.

China has hitherto been accustomed to hold in high esteem certain things, which really encourage pride and extravagance, for example, poetry, painting, and the beauty of art, with gold and precious stones.

These are not all to be regarded as of no value, but they deserve only a lower sort of esteem. Those things which belong to the order most highly to be esteemed, are God the Heavenly Father, Christ the Heavenly Brother, and the Holy Spirit,

three persons in one substance. Veneration for and faith in the Trinity, are expressed in voluntary, solemn, and regular worship. By this means the evil heart is corrected, the soul is duly valued, ignorance is removed, and natural gifts and virtues are brought into exercise.

Things that belong to the second order of value are the useful. Steamers, locomotive engines, clocks and watches, the electric telegraph, thermometers, barometers, dials, telescopes, sextants, revolving rifles, globes, and photographic apparatus, are of this kind, and they make our knowledge more extensive and accurate. The construction of these requires art of the noblest kind, and the admiration they inspire is not to be classed with the amusements of women and children.

In regard to the prevailing Chinese religions, the Buddhist and Taoist reduce everything to emptiness and chaos, and their falsity is manifest. The literati try to find the happy mean, but they do not know the limitation of human strength. None of these religions can be compared with the gospel, the true doctrine, in which the punishments of divine justice, combined with the pardons of infinite mercy, join without disharmony in the mediatorial work of Christ. The religion of Jesus removes men's ignorance, comforts them in grief, enlarges their wisdom, and corrects their moral life. If men can deeply receive the benefits of the gospel into their hearts, they will subdue their passions and clear their minds. Only the disciples of Christ, and the children of God can do so. Human power unaided is not enough. There must be the renewing power of the Holy Spirit to effect this.

J. E.

QUESTIONS RECENTLY ADDRESSED  
TO THE KAN WANG, WITH  
THE ANSWERS.

Q. 1. The visions of the chief:—When? How many? In what light does he regard them? What do you think of them?

A. His visions are two. In the year 1837 he imagined that his soul was taken up into heaven, and that the affairs of the celestial world were clearly pointed out to him. God, he says, conferred upon him a sword and a seal, with a commission to conquer and subdue all the imps; (evil spirits, idols, and the Tartars) for the accomplishment of which task, he granted him the cooperation of Jesus and the aid of the angelic host. In 1848, he himself was much distressed, when the Great God, bringing his son Jesus with him, appeared on his behalf to instruct him (the chief) how to sustain the weight of government. The chief makes no pretensions to any other visions. He believes in them as revelations from God to him. The Kan wang (Hung Jen kan) believes them to be real, though he is doubtful as to how they should be understood.

2. The visions of the Eastern king:—in what light does the chief regard them? What do you think of them?



The chief will not allow them to be questioned, and was displeased when the Kan wang presented objections to them. The Kan wang does not believe in them.

3. Is Yang, the Eastern king now called the Holy Spirit and the Comforter when written or spoken of?

Yes. The chief has no adequate conception of the Scriptural import of these terms.

4. What does the chief mean by calling himself the natural brother of Christ 同胞弟兄 T'ung pau ti hiung?

His views of the *divine* nature of Christ are imperfect. (We were not told that he disbelieved in this truth. His error is of a negative rather than of a positive nature). He regards Christ as the greatest of God's messengers, and himself as second only to him; and it is in this light that he believes himself to be brother of Christ and God's son. He calls all the ten kings his natural brothers.

5. What are your own views of the Trinity?

The Kan wang's views of this doctrine coincide with those which are generally held by orthodox Christians.

6. What is the precise idea attached to the practice of presenting meats, tea, &c. as offerings?

They are merely thank-offerings—not propitiatory. The chief is fully aware of their uselessness as a part of divine service. Neither he nor the Kan wang make use of them themselves. He appointed them in accommodation to the crude notions of a people just emerging out of heathenism.

7. What is the precise idea attached to the practice of burning written prayers? Is the practice to be continued?

This practice is explained in the same way as the above. The practice is disapproved of, and will in course of time be given up. At the end of a prayer prepared by the Kan wang for general distribution among the soldiers, he says,—"Let each man have a copy of this prayer; after using, it should not be burnt."

8. Polygamy?

Polygamy is practised. The chief is aware that it is anti-Christian. The Eastern king had the principal hand in introducing it. The Kan wang himself has been obliged to give up his scruples on this point and has become a polygamist.

9. Is the separation of the sexes still continued?

It was a temporary expedient, and has been given up.

10. The Sabbath:—is it observed? How?

The Sabbath is observed by assembling at midnight for prayer and praise. When peace is restored, the Sabbath is to be observed strictly. It is kept on Saturday.

\* ("The Chinese reckon twenty-eight constellations in their Zodiac, one of which is attached to each day throughout the year. Four of these, namely, the 4th, 11th, 18th, and 25th regularly occur on the Christian Sabbath, and are used by the Christian Chinese to specify that day. It is worthy of observation that the insurgents in their Calendar have always made the Sabbath to fall on the above-mentioned days; but by some strange mistake, they have made all the days of the twenty-eight constellations and of the sixty horary

characters, to fall one day earlier than that specified in the imperial Calendar and observed by the other Chinese. The consequence is that the rebels actually keep their Sabbath on Saturday. On this being pointed out to them by Mr. Meadows, they said it was a mistake." Dr. Medhurst. The Kan wang stated the very same thing, and that they do not designedly keep the *Seventh* day.)

11. Is the ordinance of the Lord's supper observed? How? Is wine used?

It is not observed, and is not known among them. Wine is not used in any of their religious observances and the private use of it is strictly forbidden by law.

12. Baptism:—How administered? Is it repeated? By whom administered?

It is administered by sprinkling, which is followed by washing the chest. Not rigidly observed at present, though such was the case at the commencement of the movement. It cannot be repeated. Any one may baptize.

13. The Scriptures:—What parts have you printed and published? In what light are they regarded?

The whole Bible has been printed and published. They are regarded as of supreme authority. The chief reads them diligently and has committed large portions to memory. He also enjoys reading the Rev. Mr. Burns's translation of the "Pilgrim's Progress."

14. Among the six Festivals that which occurs on the 21st of the 2d month is commemorative of the accession to the throne of the Heavenly Brother and of the T'ien wang. What does this mean?

It is an attempt to make the time of the Saviour's crucifixion agree with that of the T'ien wang's accession to his dignity. The Kan wang stated to his relative that he had formerly heard from Mr. Hamberg that the Jewish passover occurred on the 24th. The T'ien wang insisted on adopting the 21st, because the Chinese characters, for two, ten, and one, together make up the character *chu*, lord.

15. What do you mean by the expression Kiang-fan "descend into the world," as applied to the T'ien wang.

It means nothing more than natural birth, with a divine commission. The chief uses the same phrase in speaking of the birth of our Saviour. He was not aware till recently of the preexistence or of the proper deity of our Lord.

16. Do you desire to have missionaries to teach your people? Would you like to have some elementary work prepared by missionaries.

We desire to have missionaries and would be thankful for a small collection of prayers for the use of the soldiers. Should missionaries come to Nanking, chapels will be built for them, and they will be allowed to teach and carry on their work in their own way, and according to their own views.

17. Is your book, Tsī cheng sin pien, of which we have received manuscript copies, approved by the T'ien wang? Is it to be printed?

It has been corrected by the T'ien wang himself, and he approves of its being printed. The passages which he has altered are chiefly those which speak of God as immaterial. The words



which represent God as not material have been erased by the T'ien wang. The Chung wang has promised to print the book at Suchen.

18. Is the phraseology employed by you in the above-mentioned work to be henceforth adopted by the T'ai p'ing dynasty?

The T'ien wang has not consented to change the phraseology to which he has been accustomed, and which has been hitherto employed in the books and documents of the dynasty. The T'ien wang uses Chen shen, Shang ti, and T'ien fu for God, while the Kan wang objects to the first of these terms, on the ground that the words chen, true, and kia, false, cannot be affirmed of shen. The T'ien wang, said his cousin, is unwilling to abandon terms, the use of which he learned from Mr. Roberts.

19. What is the state of religion at present among the adherents of the T'ai p'ing party?

It has deteriorated considerably. The Kan wang observed this on arriving at Nanking. Even among the Kwangsi men there is less religious warmth than there was at the beginning of the movement. The Kan wang has printed a prayer for distribution among his men.

20. Have any new books been recently published?

The Kan-wang gave the missionaries who visited him copies of (1) **行軍總要** Hing kiün tsung yau, a military work, published in 1855; (2) **醒世文** Sing shi wen, published in 1858, urging the Chinese nation to accept the religion and politics of the T'ai p'ing dynasty; (3) Calendar of 1860, prepared by seven kings, and prefaced by two edicts of the T'ien wang; (4) **資政新編** Tsi cheng sin pien, by the Kan wang; and (5) **天媽**

**天嫂辨正** T'ien ma Tien sau pien cheng, an apology in manuscript by the same author for a part of the visions of the T'ien wang.

Between the years 1855 and 1858 three other authorized books are mentioned in the most recent list, of which copies were not obtained.

21. Is there any regulation requiring Confucian and other books to be destroyed?

No.

22. Is the T'ien wang preparing a new history of China?

He is correcting the history of the country according to his own views, for the use of the princes and the court.

23. What is the present extent of your territory, and the position of your kings?

The assistant king, Shih ta k'ai, has taken Ch'eng tu, the capital of Si chwen, and resides there at present. He is also subjugating Kwangsi and Yunnan. Several myriads of Kwangsi men have recently joined him. He has also 40,000 or 50,000 Miao tsü in his army.

The Ying wang (flourishing king) has gone to Hwei chen, to conquer that part of Ngan hwei province.

The Chung wang has recently acquired great influence through his success in conquering the province of Kiang su (to be called in future Su fuh **蘇福**).

There is to be a new division of the country into twenty-one provinces. The word *fu* in the names of cities is to be replaced by *kiün*.

The kings are eleven in all, including the T'ien wang and two of his nephews, (II. and III.)

I. T'ien wang **天王**.

II. Successor of the western king **肖有和** Siau yeh ho.

III. Successor of eastern king **肖有福** Siau yeh fuh.

IV. Kan wang **干王** Hung jen kan.

V. Yih wang **翼王** Shih tah k'ai.

VI. Ying wang **英王** Ch'en yuh c'heng

**陳玉成**.

VII. Chung wang **忠王** Li sieu ch'eng

**李秀成**.

VIII. Tsan wang **贊王** Mung teh ngen

**蒙得恩**.

IX. Shih wang **侍王** Li shih hien **李**

**世賢**.

X. Fu wang **轉王** Yang fu t'ing **楊**

**轉清**.

XI. Chang wang **章王** Lin shau chang

**林紹璋**.

The following are the names of official ranks, under that of Wang, king or prince: **掌率**

Chang shuh, **主將** Chu tsiang, **義** I, **安**

Ngan, **福** Fuh, **燕** Yen, **豫** Yü, **侯** Heu,

**相** Siang, **檢點** Kien tien, **指揮** Ch,

hwei, **將軍** Tsiang kiün, **總制** Tsung

chi, **監軍** Kien kiün.

24. Do the other kings, and especially the T'ien-wang, accept your views of social and political improvements?

They are at one on this point. The proposition to introduce European improvements, railroads, steam-power and the like, is looked on with great favour by the T'ien-wang in particular. He was highly pleased with the memorials on these and similar subjects, presented by his cousin on his arrival at Nanking in 1859, and insisted in consequence on his accepting the duties of chief in the administration, the post formerly filled by the eastern king.

25. Did you meet with difficulties in reaching Nanking?

He was, he said, in all about a year on the way. On arriving at King teh chen in Kiangsi, he was not allowed to pass. He then went to Kieu Kiang, and from that city ascended the Kiang to Hupeh, where he spent four months with a friend. He then came down the river to Nanking in a trading boat. He went on board one of the vessels in Lord Elgin's expedition, hoping to meet Mr. Wade, with whom he was formerly acquainted. Failing in this, he entrusted to a Chinese letters to foreign friends at Shanghai and Hongkong, which were duly received.

26. Does the T'ien wang determine all state matters.

Yes; but on most affairs not connected with religion he looks with contempt, remarking that they are "things of this world," and not "heavenly things," (t'ien t'sing). He often approves of memorials and propositions of a "worldly" kind at a glance, and without careful examination.

27. Is ancestral worship abolished?

Yes, among those who form the nucleus of the movement, the old Kwangsi adherents. The "new brethren" are not particularly informed of the prohibition of ancestral worship, for the present.

28. Does the T'ien wang hold materialistic views of God?

Yes, and does not brook contradiction on this point.

29. In the thank offerings, what idea is attached to the three tea-cups placed on the table which serves as an altar?

They refer to the persons in the Trinity. So thought the Kan wang. He had not inquired. The sacrifices were nothing but a temporary substitute for idolatry. He did not make use of them himself. There was much in the T'ai p'ing books which he had not read. He did not feel pleasure in doing so.

30. What is the meaning of the second public festival:—2nd month, 2nd day,—Thanksgiving to the Father?

It is to commemorate the commission of the T'ien wang to destroy the imps and the serpent.

J. C. G. 99



## CHINA.

VISIT OF MESSRS. EDKINS, JOHN, MACGOWAN, AND HALL, TO THE  
CHINESE INSURGENTS.

AFTER the last Number of our Magazine had passed through the press, the Directors received from the Rev. W. Muirhead of Shanghae, an interesting communication relative to the character and proceedings of the Chinese Insurgents, derived from the report of three American Missionaries who had recently visited the city of Suchow. Judging that the statements the report contained would be interesting and instructive, they forwarded *Extracts*, by a special circular, to their ministerial and other friends throughout the country. An intimation was also given, that

further communications from our Missionary Brethren, the Rev. Joseph Edkins and the Rev. Griffith John, who had since proceeded to Suchow with a view to obtaining additional information, might be expected in our present Number. These communications have been received; they are too voluminous for insertion, but we purpose giving extracts containing the substance of the principal facts which came within their knowledge. The Rev. Griffith John, under date Shanghai, July 16, 1860, writes as follows:—

“In my last communication, I stated that I had some intention of visiting the Insurgents’ camp, for the purpose of ascertaining for myself, the character of the movement. This intention has since been put into execution, in company with our brethren, Edkins, Macgowan, and Hall, and the result is given in letters which have appeared in the ‘North China Herald,’ of which I send you a copy.

“*The week we spent in the Insurgents’ territory is by far the most eventful in my history.* In fact, it is the experience of a twelvemonth, condensed into that of a week. We passed through many a scene of danger and trial. The second night we were in danger of being set upon by enraged and suspicious villagers. We were told, on the next day, that at one time they were on the point of beating the gongs, to summon all the villagers to action. After matters had been explained, they dispersed. The third night our boats were anchored between two fires—that of the villagers on the one hand, and the Insurgents on the other. We found afterwards however, what we did not know at the time, that the villagers were firing at a distance, so that we were in no real danger. The fourth night (and this was by far the most trying of all) we spent among dead bodies that were floating in the canal. For two or three hundred yards our boats had actually to push through heaps of bodies, in an advanced state of decomposition. Many of these had been killed by the insurgents, but, by far, the majority were cases of suicide. In returning, also, we had many an anxious moment. But our Heavenly Father, in whom we trusted, and in whose service we were employed, was near unto us, not only to shield us from harm, but also to fill our hearts with the most implicit confidence in His presence and watchfulness. We reached Shanghai at the end of the week, and found our families in health and peace. Our object was strictly Missionary, which was not lost sight of for a moment. You will rejoice to learn of Hung Jin’s advent in the insurgents’ camp. I trust that this man will be the means, in the hand of God, of enlightening the chief on some very important points. He certainly deserves our warmest sympathy, and a deep interest in our prayers.”

#### EXTRACTS FROM THE NARRATIVE OF THE TRAVELLERS.

##### RECEPTION OF THE MISSIONARIES BY AN INSURGENT CHIEF.

“A party of five, consisting principally of English Missionaries, returned yesterday morning from Suchow. They went with the desire of gaining information respecting the opinions and feelings of the Insurgents, now in possession of that city, and also of communicating, as occasion should arise, information on Christianity.

“The reception they met with was remarkably friendly. Proceeding towards Bing bong (Ping wang), they reached the territory now under the insurgents, at a village three miles to the southward, called Wang kia chi. A body of about a



hundred horse and foot were proceeding in single file towards Bing bong, on their way from Kiahing. They stopped on seeing foreigners, and entered into friendly conversation, showing their confidence by freely partaking of cake and tea. They are many of them strong in muscle, free and bold in manner, and open in countenance, and appear to communicate their thoughts unreservedly. \* \* \*

"Bing bong, an unvalled town, is defended by several thousand long-haired people (Insurgents), and is strongly defended by earthworks and small bamboo stakes. The officers at this place supplied their foreign visitors with passports to Suchow, and also to Wukiang, a city on the way to it. Provided with these, they went forward along the Grand Canal, noticing in many parts that the people were in the fields working, although this is one of the lines by which the Tai pings (Insurgents) pass in large and small bodies between Suchow and Kiahing. When they appear, the villagers withdraw. \* \* \* \*

"At Wukiang, more state was observed in the appearance of the chief in command, it being a walled city, and the rank of the chief being that of i, *right*, in the rebel nobility. This title stands immediately after that of wang (king). But the gay show here made of yellow and red banners before the residence of the chief, and his stately robe and turban of yellow, were far surpassed by the display witnessed at Suchow in the palace of the Chung wang. This chief is the conqueror of Chang kwoh liang at Tan yang, and the subjugator of Ch'ang chow, Soochow, and Kiahing. In addition to his remarkable military successes, he has the character of a good man, opposing the excesses of the troops, and protecting the suffering people, who are the victims of this civil war, from injury and insult. To his English visitors he behaved in the most friendly manner. They were allowed, on stating their objection to kneeling, to dispense with that ceremony, and appear with simply a bow, and uncovered. They had however to wait an hour and a half for the interview. This was accounted for by a visit the same evening, while they were waiting in another apartment, from the Ying wang (flourishing king), who arrived from Nanking two days before. When he was gone it was about eight, P.M. The foreign party of four were then conducted to the entrance hall, where they stood for some minutes at the end of the long train of officers and servants, nearly a hundred in number, who stood facing each other in two rows. In the far interior was the Chung wang himself. After a salute of six, fired with Chinese petards, with music and gong-beating to a most deafening extent, the visitors were marshalled up the long and gorgeous vista, through which they had stolen a few glances of curiosity. After bowing, and standing before the chief for a minute, they were conducted to his right, where they stood during the interview. The hall of audience was carpeted with red. Large lanterns were held between the officers who stood on each side. They all wore robes and caps of red and yellow silk. The only person seated was the Chung wang himself. He is a man of small keen features, wears spectacles, and appears in a rich yellow robe and gold-embroidered hat after some ancient model.

"Conversation then commenced. The king was informed, in answer to his inquiries, that his visitors had asked an interview as followers of the religion of Jesus, and worshippers of God the heavenly Father. The king then enumerated several leading points in Christian doctrine, and was satisfied to find that they are believed also by foreign nations. He asked what days in the cycle of twenty-eight we keep for worship, and when told that they are Fang, Hū, Mau, Sing, he observed that they are the same with theirs.



"When he asked if the foreign visitors had any other subject to bring forward, he was informed that they had friends and countrymen engaged in trade. It would be highly satisfactory if the silk trade should not be altogether obstructed by the presence of the Insurgents at Kiahing and Nantsin. If by some arrangement it could continue, both natives and foreigners would find it beneficial. He replied that the celestial dynasty desires this, and if trade continue, the celestial king will levy customs accordingly.

"He willingly accepted an offered present of Bibles and other books, and invited the party to remain for two or three days in quarters to be provided for them. They were then, after the same salute as on entrance, conducted on horses to the residence of Lieu, a high officer of amiable disposition, who entertained them hospitably enough for the rest of the evening. On their expressing a wish to return at once to Shanghae, they were escorted on horses to their boats."

#### DETERMINED OPPOSITION OF THE INSURGENTS TO THE POPULAR IDOLATRY.

"The iconoclastic tendencies of the Tai Pings are still in full vigour. Nowhere, apparently, do they leave the idols untouched. At Bing bong, near the residence of the chief in command, a temple was noticed which has been entirely cleared of its images. A table is placed instead of the incense stand, and on it are three tea cups covered. The insurgents said that they were intended for use in offerings to the Heavenly Father.

\* \* \* \* \*

"In other temples the idols are simply mutilated or destroyed, without being removed. It is common to see the nose, chin, and hands cut off. The floors of these buildings are bestrewn with the relics of helpless gods, Buddhist and Taoist, male and female. Some are cast into the canals, and are found floating down the stream mingled with the débris of rifled houses and the remains of the dead. \* \*

"At Pa-ch'ih to the north of Bingbong, the temple only has been attacked. The houses on the other side have not been touched. On the walls of the temple was a proclamation exhorting the inhabitants to desert bad superstition, and worship the Heavenly Father; also to bring tribute to the ruler of the new dynasty. If they act in this way they will be well treated, otherwise they must expect punishment."

#### THE RELIGIOUS VIEWS AND PRACTICES OF THE INSURGENTS.

"From the information acquired it is evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them, with as much sincerity and devotion as the expulsion of the Manchús, and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Súng dynasty, they hold the doctrine of the personality of the Deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an



unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The Deity is with them, not an abstract notion, nor a stern implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their proposed standard of faith now, as they were at the commencement of the movement. This is a very important fact. As long as they receive them as the Word of God, we have reasonable grounds to hope that their errors will gradually be corrected. The Missionary can always refer to these, and they cannot consistently object. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person. They regard him as the greatest human being that has ever appeared in this world, and as *specially* the God-sent; and this will account for the revolutionary chief styling himself the *brother* of Christ. He does not suppose that he himself is divine; his idea, probably, is, that the Saviour is the greatest of God's messengers, and he himself the second. On this point, as well as on the doctrine of the Holy Spirit, he needs enlightenment. Could he be convinced that Christ is divine as well as human, he would immediately see, and perhaps renounce, his error. That errors have crept in, is not surprising; on the contrary, it would be one of the greatest miracles on record were it otherwise. The amount of religious knowledge diffused among the people is necessarily limited; that of the chiefs, though not very profound, is more extensive.

"Among their adherents, perhaps the Canton men are the most sensible of the value of foreign trade, but they are less impregnated with the religious views of Tien-wang. Both the religious earnestness of the Kwang-si men, and the instinct for commerce of their companions from Canton, will, it is to be hoped, promote friendliness to foreign nations.

"Comparing the present religious state of the revolutionists with what they were at Nanking and Chen-kiang eight years ago, there appears to be little difference. They have free prayer on week days, and they burn a written prayer on the Sabbath, something after the mode adopted by the Confucianists at the spring and autumn sacrifices. They have a solemn act of worship at midnight, when offerings are presented to the Heavenly Father. The subjects of their prayers are, in the case of those who possess a coarser mould of mind, victory in battle, and a speedy subjugation of 'the hills and rivers.' The more thoughtful pray for forgiveness of sin and the salvation of the soul.

"Sympathy with the religious views of the Insurgents, so far as they agree with Scripture, does not involve an approval of plunder and bloodshed. There are doubtless many among them who are no better than robbers. Their actions prove them to be so. But such an appellation ought not to be applied to the leading men and the better class among them. The people make a clear distinction between the 'true long-haired men' and those who have joined them to enrich themselves by rapine. They are often heard saying to one another that the true long-haired men would not be guilty of such and such crimes which have occurred within their knowledge. Too many gross crimes have in all ages been committed by those who made profession of virtue and piety, for us to wonder that when the Kwangsi men had embarked in this struggle, a crowd of hypocritical and unprincipled men should soon have joined their ranks. These men will oppress the people whenever they



have opportunity. It is they, we believe, that kill well-dressed persons, who plead that they have no silver, and ill-treat the women of the towns they take. The impression among the people is, that when leaders of rank arrive at newly-captured places these outrages are prevented, and their commission is punished with death.

"Should they establish their dynasty there can be no doubt that they would set on foot a far more rigid and vigorous morality than that to which the Chinese have long been accustomed. Our knowledge of their past history, and of their books, requires that we should expect this. But at present they are encumbered with a motley multitude of men, who have nothing better than the common Chinese conscience, with the slightest possible knowledge of the T'ai P'ing religious system. A large number of these have joined them by compulsion, and are therefore destitute of the principles which animate those who compose the original nucleus of the movement."

#### CHRISTIAN INSTRUCTION SUPPLIED BY THE MISSIONARIES TO THE INSURGENTS.

"For the 'faithful king,' Chung wang, the chief in command at Suchow, (Mr. Edkins writes,) Mr. John and I prepared together, with Wung lan king's assistance, a theological statement on several important subjects, asking the Chung wang, after perusal, to submit it to the inspection of the 'celestial king' at Nanking.

"We first spoke on the Trinity, especially on the Divinity of Christ, and His perfect equality with the Father, and also the Personality of the Spirit. The second subject was the Atonement, showing that sacrifices are unnecessary under the Christian dispensation. A third article described the connection of the Old and New Testament, their comparative value and authority, and the differences in the institutions existing under the Mosaic and Christian economies, for example, in reference to marriage. A fourth article spoke of the future state. The Insurgents have a notion among them, that the dignities enjoyed by them under their dynasty in this life will be continued hereafter. We therefore stated the Scriptural doctrine of rewards and punishments. Lastly, we spoke of inspiration, and the ordinary influences of the Holy Spirit.

"*All this was directed against the peculiar errors of the Insurgents.* We see little indication in their books that they understand Christ to be properly Divine. Their doxology to the Trinity might be taken to imply that they hold this doctrine, but we are strongly inclined to think that they, after all, look upon our Redeemer as human only, and this from ignorance rather than on the ground of any argument against His Deity. Our theological controversies are, of course, entirely unknown to them. On the subject of inspiration they have erred grievously. We have briefly stated the doctrine commonly received among us. We hope to prepare something more elaborate on the same subjects, which we may have the opportunity of transmitting to Nanking at a future day.

"In the style of this document we avoided Oriental flatteries, and also any offensive censures on the insurgent theology. Persuaded that our proper course was to present a plain statement of truth, positive, without adopting the tone of the censor, we allowed our talented native secretary to place it in a form and style, such as would appear melodious to readers of that amount of literary attainment which we know the rebel leaders to possess. This document was enclosed in a letter to the Chung wang, stating that we had sought an audience from him because we had heard that his dynasty had adopted Christianity, and we wished to know how far their doctrines and ceremonies agreed with our own. We had also cherished the



desire to convey information to them on the subject of our religion, and had therefore brought with us Bibles and other books, of which we prayed his acceptance.

"We felt particularly the goodness of Providence in the absence of obstructions to the prosecution of our journey, in obtaining a satisfactory interview with the chief, and in the opportunity of presenting our books and the document on our departure from Suchow.

"We are now anxious to do what more may be practicable to bring the truth before the minds of these Insurgents. Their soldiery are not a promising class to deal with, while they are engaged in war. We hope more from the leaders, and if we should be able to continue our efforts to point out their errors and mildly to direct their minds to the simple following of God's Word, we shall endeavour to do so."

THE FEELINGS ENTERTAINED BY THE INSURGENTS TOWARDS FOREIGNERS, AND  
THEIR PROSPECTS OF FUTURE SUCCESS.

"The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren.' 'We worship the same Heavenly Father, and believe in the same elder Brother, why should we be at variance?' They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them. Some would say that policy would make them talk in this way—suppose it did; how is it that policy, or something akin, does not make the Imperialists speak in the same way? They say that foreigners will be respected whenever they pass through their territory; and the respectful attention they have paid to those who have visited them is a sufficient proof of their sincerity.

"It has been rumoured that a Christian convert at Sung Kiang has fallen a victim since that city was taken by the Insurgents. Of the other converts no intelligence has been obtained, and we are extremely anxious respecting them, lest some ruthless hand may have slaughtered them before their character, as Christian converts, was understood. *We feel sure, however, that they will be protected by the Insurgent leaders if they can communicate to them the fact that they have been baptized by the Foreign Missionaries.*

"A great deal has been said about the cruelty of the 'long-haired rebels:' but in this there has been much exaggeration and misrepresentation. In no instance have we witnessed any traces of wilful destruction. It is true they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defence. Much of the burning is done by the Imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and of plunder are carried on so far as is necessary to secure the end. These are evils which necessarily accompany such a movement, and are justifiable or otherwise in so far as the movement itself is so.

"As to their future success we can say nothing. One of the chiefs made the

remark that, judging from the present aspect of affairs, two years would be ample time to accomplish their task. A flame has been kindled in their breast by their recent victory at Tanyangi which will take many a defeat to quench. Kwangsi is, they say, in their possession, and Shih Ta-kai with a large army is reducing Szechwan to subjection. This province is virtually in their hands. From Kiahing up to Tantu they have swept the country clean (as they express themselves) of all the 'imps,' so that small bands of ten, twenty, and thirty men pass to and fro from one point to the other, along the banks of the Grand Canal, without the least interruption. They seem now to be taking a hold of this empire with an iron grasp, and treading it like conquerors. The impression which an interview with them leaves upon the mind is, that they look back upon the past thankfully, and to the future with buoyant and confident hope."

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### MISSION OF HUNG JIN TO TAE-PING-WANG, CHIEF OF THE CHINESE INSURGENTS AT NANKING.

REFERENCES are made in the preceding article to a Chinese bearing the above designation, now occupying a high position in the city of Nanking, under the title of Kan Wang, or "The Shield King." A brief statement of his history and proceedings, which are highly interesting, will be found in the subjoined extracts from our correspondents. We feel assured that our readers will unite in fervent supplication to the God of all grace, that this individual, who has enjoyed so largely the valuable instructions of our departed Brother Dr. Medhurst, and other labourers now in the field, may be preserved amidst the perils of his high position, faithful to his former profession as a servant of Christ, and may prove instrumental in correcting the religious errors of his countrymen, and leading them to the full enjoyment of the truth as it is in Jesus.

"On arriving in the rebel territory," writes the Rev. J. Edkins, "we met a body of the Insurgents, the leaders of whom we invited on board one of our boats. One of our first questions was respecting Hung-Jin, a relative of Tae-ping-wang. Dr. Legge had requested us to do this, in a letter received only a few days before. He was formerly at Shanghae, as well as at Hong Kong, and during several months he read for an hour every day with Dr. Medhurst. They went through the New Testament together. The copy of a running commentary, which Hung-Jin wrote at that time, was taken by Dr. M. to England. You may judge with what satisfaction we received the reply that he is now all powerful in the insurgent councils, and is second only to the Tae-ping-wang (the remarkable leader of the movement), to whom he is related.

"Arriving in the neighbourhood of Nanking in the summer of 1858, Hung-Jin wrote a letter to Rev. J. Chalmers, inclosed in a note to Rev. W. Muirhead, which reached its destination some weeks after, at Shanghae. He was then hoping confidently to rejoin his relative, the 'Celestial King,' almost immediately. Since then we had heard nothing of him. I wrote him a letter, reminding him of the instruction he had received, during his residence here, from the late Dr. Medhurst,



and the other opportunities he had had of learning the truths of Holy Scripture, and urged on him the steadfast holding of those truths, and resistance to all that is contrary to Scripture. I also congratulated him on his accession to his present dignity, and mentioned the inquiries respecting him made by Li-ye-koh (Dr. Legge).

"This letter, which was prepared by Wang-lau-king, who accompanied us, and who was Dr. Medhurst's assistant in translating the Scriptures, was received by an insurgent chief at Bing bong, who assured us that he would send two or three of the 'Brethren,' *i.e.* the Insurgents, on horseback, to take it direct to Nanking. This chief is an ambitious native of Canton, and he was glad to have this commission intrusted to him, as likely to result in his promotion."

On the foregoing intelligence Dr. Legge makes the following observations in a letter dated Hong Kong, 25th July:—

"You will be glad to see that the safety of our friend Hung-Jin (in Canton pronounced Hung Yan) has at length been ascertained. We had given up hopes of him; but when I heard that the Insurgents had broken out from Nanking, and would soon be within reach of our Brethren at Shanghai, I wrote to them begging that inquiries might be made concerning him. I apprehend that there is some mistake in saying that his title, Kan Wang, means 'The Shield King,' but it is of such a nature as to satisfy me that he is the person really intended by the designation. There is, then, one individual at least among the insurgent hosts who is fully acquainted with the truth, and with whom my conversation here often turned upon the grievous errors into which his friends had fallen. When he left Hong Kong in 1858, there were two principal objects which he said he would keep before him, should he find his way to Nanking; the first was the correction of religious errors; and the second, to commend a line of policy conciliatory to foreigners, and of a character to secure, if not their co-operation in the objects of the rebellion, at least their sympathy. He ought to have the earnest prayers of many."



### FIRST IMPRESSIONS OF CHINA, BY A MISSIONARY.

WE have much pleasure in inserting the following spirit-stirring communication of one of our junior Brethren, who recently made a noble sacrifice of the endearments and enjoyments of home, to bear the tidings of salvation to the perishing myriads of China. His first thoughts and first feelings on beholding the land of idols with their multitudinous victims, in which his labours were to be prosecuted, cannot fail to impress every reader with the deep degradation of the people, and the necessity of omnipotent grace to subjugate their hearts to the saving influence of the Gospel of Christ. We trust that the fervent appeal with which our young friend closes his letter, may not fall in vain on the minds of our junior Brethren just entering the work of the ministry, but that they may be induced with the purest motives to dedicate them-

selves with their acquirements to an enterprise so noble, and to claims so imperative.

“MY DEAR SIR,—

“It is scarcely fair that you should ask for the first impressions of a young and inexperienced Missionary. Those impressions must necessarily be imperfect; they may even be false. I must therefore beg your readers constantly to bear in mind that these are not views tenaciously held because true, nor conclusions calmly drawn from sufficient data, nor in any sense the record of undeniable experience. These are merely passing glances; and all that I can hope to do, is to arouse some here and there to study the claims, and to stand forth for the help of a people so great and so singular and so lost as the Chinese. Second thoughts are better far than first impressions; should the reader, therefore, after glancing over these lines, imagine either that little has been done, or that little can be done, or that for him, at least, there is no special call; regarding this as a first impression, let him bring the matter in daily prayer to the Great Lord of the Harvest, and he will surely find that He, whose thoughts are not as our thoughts, looks upon His kingdom and His service, and the individual responsibility of His servants in a very different light.

“It is almost impossible to describe the feelings with which a Missionary first catches sight of the dim outline of his adopted country—the thrill that passes over him when, after months of waiting, his eye is blessed at length with a glimpse of the land he is to occupy for God, and in which he is to spend and be spent for Christ. ‘Can it be?’ he says to himself, ‘is this China? Then China for Christ,’ is the prayer and resolve that together rise in his soul. Forthwith he betakes himself to his Lord for fresh instructions, and for renewed power from on high. This first impression is deepened when a real living native appears. It is needless to say that the exterior of a Chinaman is so uncouth as at once to rivet the attention of any European, whatever his errand may be. But in the case of the Missionary, this is soon forgotten, and the strange, uncouth, fearfully unnatural appearance of the soul enshrined, is that which most excites his interest, and secures his deepest sympathy. ‘Is it for that man,’ he asks himself, ‘my Saviour died?’ The reply is instant: ‘For him, and for all.’ In a land of strangers the Missionary yet feels himself among brothers and fellows, since upon all the same compassion has been exercised, and of all the same blood cleanseth their sins. His strong determination is now renewed to leave no stone unturned and no possible means unemployed, that these millions, for whom Christ died, may believe and live. In looking forward to the future, his old resolve is formed anew—‘I will become all things to all men, if by any means I may save some.’ But the moment has now arrived when his ‘home on the ocean wave’ is to be exchanged for the land—‘the Flowery Land,’ they call it; and in his heart the Missionary resolves that, as far as it depends on himself, this waste howling wilderness shall become the garden of the Lord. I shall not, I think, ever forget the strange feeling that passed over me when I leaped ashore at nine o’clock at night, at the landing place at Shanghai. It was not unlike that which a soldier may be supposed to experience when once within the enemy’s ramparts. ‘It is now a hand-to-hand struggle, and victory or disgrace is the alternative.’ The former is, at first, the absorbing feeling; China *must* yield, her millions must adore the King; defeat in any part of the field shall not, for a moment, be thought of. But soon, unless his faith is of the best, the Missionary begins to



falter, not in his prayers, nor in his efforts, but in his hopes. We left Old England when the welcome word, 'Reap the harvest,' had first come forth from the Lord; but we have landed among a people from whom no harvest, worth the name, can be expected for many a year. It is seed-time yet, and will be—'O Lord, how long?' God may use extraordinary means; He may immortalise this nation as that which through eternity will be remembered to have been born in a day; otherwise, God's people must be contented earnestly to work, and unceasingly to pray for months and years to come. And the more the character of the Chinese is studied, the more apparent is that inherent sloth of soul which crushes the uprisings of the spirit, and makes its conversion, humanly speaking, a matter of fearful difficulty.

"The wanderer through the streets of a Chinese city is not by any means forcibly struck with the fact that this is a nation of idolaters. Except on special occasions, idolatry is not obtrusive. It is there—the rotten substratum of most of their institutions, and of much of their social life. China has been a province of the anti-celestial empire so long, that the devil can afford to unbind the most galling of his chains, and the bloody rites of Hindu heathenism are consequently unknown. But if one fetter be loosened, another is riveted. Here we have the degrading spectacle of a nation wholly given up to the worship of self. This is the most striking form of idolatry; its temples line the closely-built streets of every city; its rites are practised in the pursuits of every-day life; its votaries are the countless millions of this far-reaching land. It is the idolatry of England in a more intensified form; so that the Missionary's first impression—an impression which only deepens with his knowledge—is, that, in obeying the call of the Master, he has entered not another but only a more arduous service, and one demanding far more of every gift and grace he needed at home. It was my first impression—and I can venture to say it will never be changed—that for this form of idolatry, virulent and pervading as it is, nothing will suffice but its very opposite. Self must be dethroned in every Chinaman's heart; Christ must rule. It is not enough that such a revolution should be effected as that which marks the progress of the rebel forces; they may destroy the temples of Buddha, but they are powerless to enter the inner shrine of the heart; and there it is that the Chinese fall down to worship.

"Soon after our arrival at Shanghai, I witnessed a procession in honour of the god of the city. It was an irregular cavalcade, composed of parties at intervals; gongs, and other instruments of still more painful sound, announced the approach of each division; officials in outlandish costume preceded. These were followed by bearers of banners with strange devices, or of other mysteries; then came priests 'all shaven and shorn;' and, lastly, the image of the god in a sedan chair. This was larger than life, of terrible countenance, and arrayed in gorgeous robes, scarlet and gold being the predominant colours. So far as I could perceive, no act of worship, or even of reverence, was performed by the spectators: men stared from their open shop fronts, as the procession passed, and then returned to worship more sincerely the mightier god within. On arriving at the temple, however, idolatry, in all its manifest abomination, would doubtless be indulged in. My first impression, as I looked on this scene, was one of pity; by-and-by, it may be, this will be succeeded by horror and indignation and fear for a people who have, for centuries, denied the instincts of their souls, and trampled upon Creation's testimony. Angry, righteously so, the Missionary can scarcely be, till, from the offered blessing, the wretched victim turns away to clasp more closely to his soul the curse which will

destroy him for ever. Yet, even then, the compassion of the Master will overflow the heart of the servant. O that the compassion of Christ—and we have a specimen of it, as it overwhelmed His manly soul when He beheld the city and wept over it—pervaded the spirit of every one of us! Few of us have learnt to sit down with Him on the Mount of Olives. Let us draw near the mourner, and try to catch His spirit, and, as far as may be, to have fellowship with His sufferings. O that the young people of England would learn by heart those inspired words, ‘If we suffer, we shall also reign with Him.’

“It is almost superfluous for me to say that, like every one else who finds his way into a Chinese city, I was struck with the ceaseless flow of passengers. They come and go; they pass and repass incessantly. It is as though one were walking through the narrow streets of a hive of bees. To be alone is impossible. In extent of population, Shanghae is not to be mentioned. Compared with hundreds of other cities it is but a village; and I can well imagine that when the Missionary ventures into these his head grows dizzy and his heart grows faint. That terrible being, man—man unregenerate, man possessed by the devil, is here omnipresent. Their uncounted numbers we cannot abate, nor would we, unable though we are to penetrate their serried ranks; we would not, since we know that in this warfare the battle is not to the strong. This only we desire, for this must every Christian pray, that this mighty host may be moved to go over, *en masse*, to the side of Jesus, their Lord and ours.

“I will not now prolong this letter. I shall probably have other opportunities of laying before your readers what may be more worthy their perusal—not first impressions, but answered hopes, and earnest prayers, and signs of the coming glory. The day seems to be breaking in the south; here, as yet, it is only starlight.

“Allow me, however, to note down one first and last impression; it forced itself upon me long ago; it is stronger now than ever. “The harvest truly is great, but the labourers are few.” The thought of this awful disproportion oppressed the Master’s mind; and the servant is not above his Lord. Young men and women of England, do not lightly read these words of your Saviour; better never to have seen them than to see them and then feel as you have felt, and live as you have lived. You cannot, if you love your Redeemer, behold this harvest so rich in promise, and hear His appeal so touching in its earnestness and simplicity, without joining, heart and soul, in the prayer He has suggested. Can you join in that prayer, ‘Send forth more labourers into the harvest,’ without, at the same time, on bended knee and with reverent heart, responding, ‘Here am I, Lord, send me.’

“I remain, my dear Sir,

“Yours very faithfully,

“ROBERT DAWSON.

“Shanghae, May, 1860.”



*Eastern and Western Colonies.* Below this are inscribed the names of twenty-six missionaries, the contributors to the testimonial.

"Mr. Torpie, the first mate, was presented at the same time with a copy of Colburn's Commentary on the Bible, in one large quarto volume, beautifully bound, and bearing a similar inscription, and accompanied with a list of the same name. Captain Williams was also presented with a beautiful telescope, and the first and second mates with an elegant pocket Bible each, from the Christian natives of Aitutaki, South Sea.

(Signed) "JOHN ISLES."

## CHINA.

### SKETCH OF THE EARLY HISTORY OF HUNG-JIN.\*

**ALTHOUGH** our readers have already been made acquainted with the leading facts connected with the former life of this now distinguished Chinaman, we have not been able, hitherto, to supply an account so ample and consecutive of his early history, as that which is given in the "Overland Register," published at Hong-Kong, on the 25th of August last. The following particulars are extracted from that journal, and we are sure that they will awaken a lively and prayerful solicitude on behalf of a man so singularly raised, by the providence of God, to the highest post of honour and influence in the councils of the victorious leader of the Chinese insurgents.

"For the greater portion of four years, 1855—1858, there lived here, in connection with the London Mission, a Chinese, to whom the attention of strangers was sometimes called, as being a relative of the T'ae-p'ing Wang, leader of the rebellion which had established its head-quarters at Nanking. The man was commonly called Hung-Jin, and had previously been known and esteemed by the late Rev. Mr. Hamberg of the Swedish Mission, who received from him the information which he published, in 1854, under the title of 'Visions of Hung Siu-tshuen, and Origin of the Kwang-si Insurrection.' Mr. Hamberg had also sent him to Shanghae, that he might be in the way of an opportunity to proceed to Nanking, but after staying there several months, and finding communication with his friends impracticable, the intermediate country being all held by Imperial troops, he returned in the spring of 1855 to Hong-Kong. During his absence, Mr. Hamberg had died, and this circumstance threw him into the hands of the London Missionaries, who were the more willing to receive him, as the late Dr. Medhurst, with whom he had been in constant communication in Shanghae, had written to them in very high terms of his principles and capacity.

"He was at first employed as a teacher by the Rev. Mr. Chalmers, and subsequently was appointed a catechist and preacher. He soon established himself in the confidence and esteem of the members of the Mission, and the Chinese Christians connected with it. His literary attainments were respectable; his temper amiable

\* The title which Hung-Jin bears among his countrymen, the Insurrectionists, is that of Kan Wang, i. e., the Shield King.



**于王洪** Kan wang HUNG, appointed by royal decree Principal Director-general of the Literary Chancelorship and of the new dynasty, a sincere and faithful major-general commanding the palace-guards;

**英王陳** Ying wang CHIN, appointed by royal decree Secondary Director-general of the Literary Chancelorship and a faithful and brave [commander] of the body-guards and of the royal metropolitan troops;

**忠王李** Chung wang LI, a faithful and just [commander] of the metropolitan troops and of the nocturnal guards;

**贊王蒙** Tsan wang MUNG, appointed by royal decree also a Secondary Director-general of the Literary Chancelorship, a faithful and upright [commander] of the royal metropolitan troops and of the court-guards;

**侍王李** Shi wang LI, a true and upright [commander] of the metropolitan troops and the city guards;

**輔王楊** Fu wang YANG, a faithful and upright [commander] of the metropolitan troops and of the city guards; and

**章王林** Chang wang LIN, a faithful and respectful [commander] of the metropolitan troops and of the palace guards;—

Make this proclamation, faithfully exhorting you to cast off darkness and come into the light, altogether abandoning your stupid ways, so that each and all of you may secure eternal felicity.

This empire is the empire of the Chinese, and not the empire of the Tartars; its throne is the throne of the Chinese, and not the throne of the Tartars; and its sons and daughters with its rich products are all Chinese, and do not belong to the Tartars. But on the downfall of the Ming dynasty, they made it an occasion to enter China by fraud and steal away the goodly insignia of empire. And never since that day have our officers and soldiers and people had patriotism and prowess sufficient to expel them from our borders and sweep clean away these debauched and frowzy monsters; on the contrary, with bowed heads and minds dejected, they have become their ministers and their servants. For more than two centuries, these robbers by their misrule have disturbed the Middle Kingdom; and under their iron sway, by pains and penalties, have always and everywhere held in check both our soldiers and people. All have been thus willingly submissive to their sway, so that not one brave man, one true hero, can be excepted. Alas, to speak of these things is truly enough to wound the heart and to excite against them the strongest indignation.

Soldiers and people! In regard to the times past, as you were forced by these Tartars to be thus submissive, it would be hard to charge you with deep criminality. Then, moreover, our True Holy Sovereign not having appeared, there was no one to whom you could turn and on whom you could depend. There was no escape for you, for you could not free yourselves from these monsters nor undertake a revolution. You were like those in thick darkness and cannot see the sun of Heaven. Gropping in that darkness, therefore, while waiting for the light of Heaven, it were hardly possible to avoid the wrong way.

Now, however, the case is altered; the three times seventy annual revolutions of these monsters have announced their end, and the True Man of happy destiny has made his advent; and reverently do we contemplate the heavenly grace of the Heavenly Father and the Heavenly Elder Brother, so largely displayed in their personally commanding the True Holy Lord, the Heavenly Lord, to come down and rule the world with royal authority, transforming the rude barbarian by the highly refined, destroying the depraved, and preserving the upright, resolved to sweep away the Tartar dust, and to define and settle the boundaries of our domains. This, therefore, is truly a most happy conjuncture, such as seldom occurred in olden times, when you ought to acquire imperishable honors. At once, therefore, let all the wise and heroic, with upward gaze, approach the Sun, and yield themselves up to his glorious influences, evincing a profound knowledge of the principles which characterize the rebellious and the loyal and thus acquire the singular merit of odoring Heaven and honoring the king.

Although you may even now be acting as Tartar officers and Tartar soldiers, you are all really the children of the Heavenly Father; and yet having been once made subservient to them, though unintentionally, you now cannot but be obedient to their beck. In thus acting as their abettors, however, you are injuring yourselves and warring against Heaven. Such conduct, while it is most detestable, may be extenuated; and the True Lord having now appeared, clear as the sun, you ought to cast off darkness and come into the light, return at once to the right way, cleanse yourselves from your former filthy manners and act as the children of Paradise.

Moreover, our Heavenly King, so exalted are his virtues and so vast his favors, can rescue and save all the people of the empire; and those who will truly adore Heaven, recognise him as their sovereign, and with true hearts give in their adhesion, shall without exception be regarded with equal benevolence and treated with extraordinary favor.

We, the major-general and his associates, fearing that you, deceived by the fraudulent Manchus, may still inconsiderately adhere to your stupid ways, will not grudge the labor of rescuing you by our own hands from your sinking condition, endeavoring to the utmost to arouse you as those that are deaf. With this purpose, therefore, we do now most earnestly and clearly admonish you, in regard to the essential principles of loyalty and rebellion and the real consequences of good and evil conduct.

Our noble and generous people have been hoodwinked and gulled by these Tartar monsters, in the first place, in regard to offices of trust. Consider now how these have been distributed.

The most desirable and important posts are all filled by the Manchus; while such only as are onerous, vexatious, mean, and difficult are assigned to the Chinese. They are, for example, saddled with deficient treasures and with old and involved law cases, so that as soon as they move they at once become most grievously embarrassed; and thus, while there is the name of office their condition is nothing better than being in the stocks or the pillory.

In like manner, when there are to be any promotions, transfers, exchanges or new appointments, the candidates for the same will all be recommended and secured by the Manchus themselves, so that all honorable and desirable stations are engrossed by them. But as it regards the Chinese, if they be not rejected by the monster chief [i. e. H. I. M.] they are sure to be objected to and set aside by his Boards; so that, however large their merits or high their renown, no place can be obtained by them except through bribery.

In regard to the army—the Manchus receive double rations, while the Chinese are allowed only half pay. Wherever a battle is to be fought, the Chinese are placed in the van, the Manchus in the rear. Hence in every charge made on them by our heavenly troops, the Chinese soldiers are instantly cut up and ground to powder; and wherever the earth is found besmeared with brains and blood, or covered with piles of bones and carcasses, the greater part are always those of the Chinese, because the instant the front ranks give way the Manchu soldiers all scamper off like troops of rats! In the forefront, where the deadly missiles are hurled thickest, there the Chinese are stationed, as coverts [to protect the Manchus]. Hence the two common sayings, "Militiamen are death-shields;" and, "Chinese soldiers are death-shade substitutes."

With respect to rewards and bounties,—these too are all claimed for and by the Manchus, while to our noble soldiers none are ever granted.

You, Chinese soldiers, in forsaking fathers and mothers, leaving your homesteads, encountering the frosts of winter and the heat of summer, jeopardizing your lives in the field, have been moved only by the desire to acquire for yourselves some inconsiderable honors. These however are not distributed, by the Tartars in their army, according to any certain scale. They have indeed the white, blue, and red knobs, all utterly worthless; and as military honors are in common parlance called, "Great Peace dissolved,"—because granted only on emergencies, and when such are passed [i. e. when our Great Peaceful Kingdom is dissolved], then they are to be withdrawn. Of what value to you, if indeed you may survive a hundred battles, can be the possession of such paltry baubles?

Despatched, by the most pressing orders, from remote regions, travelling by land and water over many mountains and rivers, sleeping by night in the open air and feeding on the wind, you are thus called to endure all possible hardships; and ere an opportunity is afforded you to secure any honors, you fall by the edge of the sword in battle. This truly is most lamentable.

Moreover, not a few of you, both in the regular army and in the militia, have sought your present places in order to escape the punishments to which you became liable on account of inadvertent acts committed in your native villages; and you must needs know that you are there tetested as venomous serpents, and also that the Tartars have many methods by which to annoy and harass you. If then you should chance to return to your native villages many of the inhabitants would seek to harm you, and you would be as one buried alive, or yet not dead cast into an abyss. Many instances of this sort were seen by the major-general when on his way from Canton in the eight provinces through which he travelled.

Some of you also, though unable to gain the highest honors, may still have been considerably advanced in rank, and yet never able to return home with these lesser honors. Hence, as the old proverb says, "The rich and honorable, who can never revisit their homes, are like those walking abroad in the dark night clothed in rich attire." And so it is with you; while you remain abroad, in the army, death not life is your portion; and if you chance to return home, still life becomes death to you. There is for you no place of repose except in death.

To ponder on these things in the midnight hour is grievous and painful in the extreme. All these, however, are the wrongs and the miseries to which you have been subjected by the Tartars. And now, having once reached this pass, what have you of good in possession or in prospect? Can you, will you, any longer quietly and patiently endure these things? And yet all these are but a small part of what you, soldiers and militiamen, have had to endure.

As regards the cruelties and deadly injuries that have been inflicted on our people,—why, were all the bamboos on the southern hills converted into pencils they would not suffice to describe the sins of these monsters, nor would all the waves of the eastern ocean be enough to wash away their wicked stains.

Such now being the evils that have been inflicted on the Chinese, by these Tartars, we, all the people of the Middle Kingdom, are their eternal enemies; and ought, therefore, moved with righteous indignation, to exterminate the vile barbarians, reclaim our ancient domains, and not leave behind even a remnant of the guilty race. This is required of us by the just distinctions of good and evil and the perfect principles of Heavenly Reason.

Why then any longer, with shame and infamy, continue to be their slaves and minions? Why oppose our Heavenly Dynasty? Why not at once give in your adhesion? To act as you now do, is to forsake the broad highway, and, abandoning your homes, to become outcasts. Alas! how detestable, and yet how pitiful!

You yourselves, moreover, all know full well the exceeding greatness of our Heavenly Dynasty, affectionately cherishing all alike, making no distinction between the brethren whether new or old, all being treated as one body. Those whose merits are large, will be largely rewarded; and those whose merits are small, will obtain smaller rewards.

In the superior classes of society there will be the kings, the dukes, civil and military officers, &c., &c.; in the inferior classes, there will be the soldiers, scholars, females and children,—all to be provided with food and clothing,—that they may dwell in peace and quiet.

Those who have families shall live together in hapiness; those who have not, may wed as they find it agreeable; and those who are in the army, without the delights of domestic life. Even though you be in remote parts of the empire, and there fall on the battle-field, the separation from the living is only that between those in heaven and those on earth.

And yet still more, all those who shall have assisted the True Sovereign shall be placed in honorable stations, and their glory long enjoyed in this present age, and in future ages on scrolls and tablets be perpetuated for thousands of centuries. What honors can be more lasting than these?

Besides all this, universal peace throughout the empire is in full prospect, and in four or five years, you will be honored as the ministers of the new dynasty; lands will then be appointed to you, and in robes of honor you will be able to revisit your homes. Fail not therefore, in view of such honors and emoluments to quit yourselves like men. Ponder well, the course you take, and quickly revolve and settle your plan of action!

The grace and favor of our Heavenly Court are very great; the past shall not be investigated. If truly you can repent and come back, your abilities and capacities for the public service shall be placed on record. Do not, because of your having been in the service of the Tartars as officers and soldiers, be so filled with suspicion and fear that you cannot advance to our summons. Rather change at once your course, quickly abandon your bad ways, so that you may secure eternal happiness. This is our most earnest desire.

If still, as the fatal hour approaches, you cannot awake, but willingly continue to be the slaves of the Tartar monsters, soon and suddenly our troops will make their victorious onset. Then there will be no escape from destruction; even repentance for you will be too late!

We, the major-general and his associates, being deeply concerned for our common country, now so grievously afflicted by these monsters, do most earnestly press on you these our injunctions. Though you heed not our words, we cannot but be thus earnest. What shall be your gain, and what your loss, we beg you to consider well for yourselves; and whom you will forsake and whom you will follow, it now remains with you to decide.

Have you still to improve this timely warning. Delay not till destruction overtakes you. Then happily our intense desire to awake you, by these reiterated injunctions, will not have been in vain.

To you all, the multitudes of the people, this proclamation is now made. Let all listen attentively and understand!





and genial; his mind was characterised by a versatility unusual in a Chinese. His knowledge of Christian doctrine was largely increased, and of the sincerity of his attachment to it there could be no doubt. His intercourse with Chinese Christians was what is termed *edifying*, calculated to promote their purity, and stimulate their zeal. With other Chinese, he was the proselytizer, fearlessly exposing their errors, and exhorting them to repent and believe the Gospel. Over young men his influence was peculiarly beneficial.

"In fact, whether the individuals were young or old, the case was as was once observed by Mr. Chalmers,—'Whenever you see any one having long and frequent intercourse with Hung-Jin, you may be sure there is something good going on in him.'

"In 1855, the province of Canton was seething with insurrection, and different parties of rebels who had become acquainted with Hung-Jin's antecedents and whereabouts, made application to him, and begged him to head their movement, in the name of the T'ae-p'ing dynasty. He would have nothing to do with them, however, partly because they professed no religious principles and were members of the Triad Society, and partly because his intercourse with the Missionaries had shaken his confidence even in the rebellion directed by his relative. As it gradually came out that portentous and blasphemous errors were being mixed up by Hung Sewts'uen, and the Eastern King, with the doctrines which they had first put forward, his sorrow was profound and bitter.

"The writer recollects hearing him say on one occasion, that success had turned their heads; that they had proved unequal to the work which they had undertaken; and that, indeed, he doubted whether the regeneration of China was likely to be promoted by any course of rebellion and violence. It was suggested to him that he should dismiss all thoughts of meddling with those who were given to change, and not merely content himself with, but find both the business and happiness of the remainder of his life, in simply preaching the gospel to his countrymen. The counsel was seriously revolved by him, and it is believed he schooled his mind into an approval of it, and strove sincerely to adopt it as his rule. But it would not do. The old rebel feelings—and there was much of patriotism, and something higher than patriotism, in them—only slumbered.

"In the beginning of 1858, Hung-Jin went up to Canton, and assisted at the opening of a place for public worship, within the walls, on the third Sabbath of February. It was the first time the gospel had been publicly and formally preached in the Chinese language in that city. He remained there, but, as the Missionaries returned to it, some were afraid that his antecedents would be discovered by the Mandarins, and connection with him prove rather injurious to their cause. It was thought advisable, therefore, that he should return to Hong-Kong, and shortly after, he determined to try and make his way to Nanking. He started for it, in disguise, in the beginning of June, passed through the Mei-ling Pass, and gradually worked his way to Hoo-pih.

"It now appears that he got to Nanking in the third month of last Chinese year, was kindly received by his old friend and patron Tae-ping-wang, who gazetted him in the following month 'as the King Kan, the skilful and loyal military counsellor, attached to the army of the Right of the Palace,' and, in fact, constituted him his minister-in-chief."



INVITATION OF HUNG-JIN TO MESSRS. EDKINS AND JOHN TO MEET HIM  
IN THE CITY OF SOO-CHOW.

IN our last number we informed our readers that Messrs. Edkins and John had addressed a letter to HUNG-JIN, the near relation, and now the Chief Minister of the 'Celestial King' of the Chinese Insurgents, expressing their gratification at receiving tidings of his welfare, and their earnest hope that in his new and elevated position he maintained his Christian integrity. During last month a further communication has been received from the same Brethren, which we give below, and from which it will be seen that Hung-jin returned an interesting reply to their communication. His letter, which is dated from Soo-chow, stated that he had come from Nanking to that city in the hope that Messrs. Edkins and John would proceed thither to meet him; and it will be seen that they started without delay on this mission.

LETTER OF THE REV. JOSEPH EDKINS TO THE FOREIGN SECRETARY.

"Shanghai, July 30th, 1860.

"MY DEAR BROTHER,—You were informed by the last mail that Hung-jin-kan, or Hung-jin, now promoted to the second place among the Tai-ping Revolutionists, was under the instruction of your Missionaries for several years. On learning recently the fact of his elevation to his present post, equivalent to that of Prime Minister to his cousin, the 'Celestial King,' we were anxious to know whether he retained his religious character and professions. We have now received information on this subject in letters from himself, and the Chung-wang—'Faithful King.' While we were planning a visit to Nanking in order to communicate with him, these letters stating that he is at Soo-chow, waiting for our arrival, reached us by a friendly hand. The friend who brought them conversed personally with the two kings, and heard from our old acquaintance that at least six Missionaries would be welcomed at Nanking.

"In Hung-jin's letter to me, he mentions that on proceeding two years since to Nanking, and visiting the king, he did not covet honour and dignity, but the opportunity of aiding in the spread of the Gospel. His desire was, that in every corner of the land idolatry may be destroyed, and all men return to the holy religion of God the Heavenly Father, and Jesus the Heavenly Brother.

"A few days, he adds, after reaching Nanking he was appointed to the rank of king. He felt unequal to this position of responsibility, from deficiency in knowledge and natural gifts, but he was at the same time very desirous to promote the diffusion of the true religion, to do which had long been the wish of his life.

"On meeting with his relative the Celestial King, and having daily conversations with him, he was struck by the wisdom and depth of his teaching, far transcending that of common men. Any knowledge and power that he has himself acquired, comes first from the lengthened instructions of his friends, the foreign Missionaries, followed by that which he has since acquired from the Celestial King.

"He then says, that on hearing from his colleague, the Chung-wang of Soo-chow, that he had received a communication from me discoursing on the true doctrine, he

took it to be a proof that men, who are of the same religious belief, have the same heart towards each other. He had, therefore, come to Soo-chow to have an interview, for which he urges me to come to that city.

"The Chung-wang has also written to Mr. John and myself in answer to our joint communication above referred to.

"He says in his letter that he had long heard respecting the English nation, that it followed the Heavenly religion, and had intended to write to learn the certainty of this by comparison of doctrines; but incessant war, and the difficulty of intercommunication had prevented. He was, therefore, extremely pleased to receive from us a statement respecting six important points in the true doctrine.

"Having received from us a written communication, he hopes that we will not be unwilling to proceed to Soo-chow to have a personal interview, especially since the Kan-wang, the cousin of the Celestial King, and the head of the administration, has come from Nanking to see us. Since we have crossed 20,000 miles of sea for the sake of propagating the true doctrine in China, he urges us not to refuse to come 80 miles to the city of Soo-chow.

"Mr. John and myself feel it our duty to accept this invitation, and hope to be able to set out to night.

"We are aware that doing so lays us open to criticism, but we regard the call as imperative to go and teach these people when they invite us, although they are doubtless in arms against the hitherto recognised Government. We go simply as Missionaries.

"We are also not unconscious that it is a difficult task which we have undertaken. To persuade the Tai-ping chiefs to resign their pretensions to a special divine revelation among themselves, and personally to their revered head, is what we must aim at. But it is doubtful whether the greatest delicacy and moderation in handling will accomplish this, while an attempt to do so in any spirit of irritating contradiction would certainly fail. Independently of this, we hope to do good by advising fuller instruction in Christianity to be given to all the adherents of the Tai-ping dynasty, by urging them to prevent all robber-like deeds of violence by their followers (of which there are many), by inculcating justice, mercy, and charity; by giving them copies of the Scriptures and other books; and by furnishing them with additional information on religious faith and practice. May God grant us wisdom to do all this well.

"Yours very faithfully,

(Signed) "JOSEPH EDKINS.

"Rev. Dr. Tidman."

#### VISIT OF MISSIONARIES TO SOO-CHOW.

#### CONFERENCES WITH HUNG-JIN.

The result of this visit is given in the following deeply interesting communication of the Rev. Griffith John, dated Shanghae, August 16, 1860.

"MY DEAR BROTHER,—By the last mail you were informed that two letters had just been received from Soo-chow; one from Hung-jin, the Kan-wang, to Mr. Edkins, and another from the Chung-wang, to Mr. Edkins and myself, inviting us both to Soo-chow, to meet the former king. We felt that only one course of action was left



open to us as Christian Missionaries. We were exceedingly anxious to have an interview with this man, for the purpose of ascertaining the truth on various points of interest—of encouraging him in his praiseworthy endeavours to correct the errors connected with the movement—of learning what might be done towards spreading the truth among his people—and of suggesting plans and improvements for his consideration. With this object we left Shanghae on the 30th ult., accompanied by three other brother Missionaries. Before starting, we were told that large bands of the country people were gathered here and there for the purpose of harassing the rebels in their movements, and that travelling was extremely dangerous in those parts. We were surprised to find, however, that the last Imperialist station was only ten miles from Shanghae, and that from this point to Soo-chow there was not a man to oppose their march. At one point we passed a floating bridge, which had been constructed by the Insurgents, and left in charge of some of the country people. A proclamation was put up on shore, exhorting the people to keep quiet, attend to their avocations, and bring in presents as obedient subjects. One of the country people remarked, as we were passing along, that the proclamation was very good, and that if the rebels would but act accordingly, everything would be all right. 'It matters very little to us,' said he, 'who is to be the Emperor—whether Hien-fung or the Celestial King, provided we are left in the enjoyment of our usual peace and quiet.' Such, I believe, is the universal sentiment among the common people. A part of the bridge was taken off to allow our boats to pass through; after which, it was closed again very carefully. The country people were, for the most part, at their work in the fields as usual. The towns and villages presented a very sad spectacle. These once flourishing marts are entirely deserted, and thousands of the houses are burnt down to the ground. Here and there a solitary old man or old woman may be seen moving slowly and tremblingly among the ruins, musing and weeping over the terrible desolation that reigns around. Together with such scenes, the number of dead bodies that continually meet the eye, were indescribably sickening to the heart. It must not be forgotten, however, that most of the burning is done by the Imperialists before the arrival of the Insurgents, and that what is done by the latter is generally in self-defence, and that more lives are lost by suicide than by the sword. Though the deeds of violence perpetrated by the Insurgents are neither few nor insignificant, still they would compare well with those of the Imperialists. The people generally speak well of the old rebels. They say that the old rebels are humane in their treatment of the people, and that *the mischief is done by those who have but recently joined them*. We were glad to find that, both at Soo-chow and Kwun-shan, the country people were beginning to go among them fearlessly to sell; and that they were paid the full value for every article. We were told at the latter place that to sell to the rebels is good trade, as they give three and four cash for what they formerly got only one cash. Their most difficult task is that of winning the confidence of the people, and establishing order. In this they have hitherto signally failed. Their recent brilliant victories, and consequent large territorial acquisitions, will enable them to give more time and attention to this point. They have proved themselves equal to the work of destruction; it remains to be seen whether they will display as much talent in the work of re-organization—by far the most difficult task.

"We reached Soo-chow early on the 2nd inst., and had an interview with the Kan-wang on the same day. He appeared in a rich robe and gold embroidered



crown, surrounded by a number of officers, all of whom wore robes and caps of red and yellow silk. On our entering he stood up and received us with a hearty shake of the hand. He said that our visit made him very happy, and that his heart was quite set free. He then made kind inquiries about his old friends in Shanghae, both native and foreign. He was much pleased to hear of the progress of the Gospel at Amoy; of the recent accession of converts to the Church in the neighbourhood of Canton and Hong-Kong; and of the late revival in the West. 'The kingdom of Christ,' said he, 'must spread and overcome every opposition; whatever may become of the celestial dynasty, there can be no doubt concerning this matter.' He then put off his crown and robe, and dismissed his officers; after which we had a free and confidential conversation on various points. We gladly accepted an invitation to dine with him. Before partaking of the viands prepared for us, he proposed that we should sing a hymn and pray together. Having selected one of Dr. Medhurst's hymns, he himself started the tune; and sang with remarkable correctness, warmth, and energy. After a short prayer offered up by Mr. Edkins, we sat at table. The conversation turned almost exclusively upon religious subjects; in fact, he did not seem to wish to talk about anything else. He seemed to feel very grateful to Dr. Legge, Messrs. Chalmers, Hamberg, Edkins, and others, for their past kindness to him. He told us that his object in leaving Hong-Kong for Nanking, was solely to preach the Gospel to the subjects of the celestial dynasty; and that on his arrival he begged permission of his cousin to be allowed to do so. The chief, however, would not hear of it; but insisted upon his immediate promotion to the rank of king. Though thoroughly devoted to the new dynasty, and determined to live or die with it, he told us repeatedly that he was much happier when employed as a Native Assistant at Hong-Kong, than now, notwithstanding the dignity conferred upon him and the authority with which he is invested. We were escorted on horses to our boat at a late hour.

"We visited him again on the following day. On our arrival at his residence, we found a foreign merchant waiting upon him, and the Kan-wang considerably agitated in mind. The reason of this we afterwards learnt was, that he had heard that the letters which he had sent to the representatives of foreign powers at Shanghae had not been opened; and that the city was held by English as well as French soldiers. The first he spoke of as a personal insult to himself, and the second as a direct violation of the principle of neutrality which foreigners should adopt between the two contending parties. \* \* \*

"Though we told him that these were matters with which we, as *Missionaries*, had nothing to do, still we could not but feel a secret sympathy with him.

"After the merchant had left, we had a very interesting conversation with him, on various matters, but especially the character of Taeping Wang, the chief. Before separating, he proposed that we should commend each other to the care of Almighty God, and invoke His blessing in prayer. After singing a hymn, he engaged in prayer. His prayer was exceedingly appropriate, fervent, and scriptural. He prayed that all the idols might perish, that the temples should be converted into chapels, and that pure Christianity should speedily become the religion of China. This was a most interesting spectacle—a spectacle never to be forgotten. We parted again with a hearty shake of the hand. We were escorted to the boat, as on the previous day. A present of a goat and some fowls followed us, from the Kan-wang. Having now done what we purposed to do, we turned our faces homewards. We reached home



on the 5th inst., in safety, deeply sensible of the kindness of our Heavenly Father towards us and our families during our absence.

"We were all much pleased with the Kan-wang. His knowledge of Christian truth is remarkably extensive and correct. He is very anxious to do what he can to introduce pure Christianity among his people, and to correct existing errors." He says, however, that he can do but very little actively in this work, and that hence he is very anxious to get as many Missionaries as possible to Nanking, to teach the people. 'I cannot do much,' said he; 'but if you will come, I will get you chapels, exhort the people to attend, and will attend myself regularly. He has prepared a prayer for the use of the soldiers, which is remarkably good. He wished us to prepare a series of simple prayers for general distribution. We took with us a number of copies of the whole Bible, and a good selection of tracts—all publicly delivered to his care. These will, I have no doubt, do their work among not a few. He expressed his opinion that the Chief is a pious man, notwithstanding all his errors. He devoutly worships God, and is a constant reader of the Scriptures. The Bible and the 'Pilgrim's Progress' seem to be his favourite books. The Kan-wang thinks that much may be done, in course of time, towards putting him right on various points. It is very gratifying to find that he does hold the Scriptures of the Old and New Testaments as the inspired Word of God, and the standard of faith. We were very sorry to learn that piety has materially declined since their arrival at Nanking, and that even Húng-jin himself has given in on one or two points, such as polygamy. We ought to remember this man at the Throne of Grace, and earnestly pray God that he may be kept from apostacy. He is exposed to ten thousand temptations, of which we have but the faintest conception. Though these men will teach a Christianity of some fashion, whatever may become of him, we all feel that the progress of pure and undefiled religion does depend, to a great extent, upon Hung-jin.

"The city of Sung Kiang has been retaken by the rebels, and the infant Church there is scattered again. I am afraid it will be a long time before it will assume its former flourishing aspect. Very little is done here, except among the Nanking refugees. The people are so very excited, that nothing can be done among them just now. Mr. Edkins and myself have from 150 to 200 refugees under our instructions. I hope that the hearts of a few of them, at least, will be opened to receive the truth in its simplicity, and will bring forth fruit meet unto repentance. Pray that this wild chaos may speedily be reduced into order, and that the Sun of Righteousness may soon dawn upon this land with healing in His wings.

"Yours most truly,

"Rev. Dr. Tidman."

(Signed)

"G. JOHN."

It is an occasion of the deepest regret, that subsequently to the interview of our Missionary with Hung-jin, the Kan-wang, the insurgents attacked the city of Shanghai, from which they were repulsed chiefly by the united forces of Great Britain and France; and it is much to be feared that this encounter will interrupt further intercourse with the insurgents, and possibly prevent, for the present, any favourable issue to the visit of our Brethren.

## AMOY.

## PREPARATION OF A NATIVE MINISTRY.

OUR Missionary Brethren in China have manifested an intense desire to increase the number and raise the qualifications of their Native Agents. With this view they have adopted means for giving to the most intelligent and promising of their converts a suitable course of educational training. At SHANGHAE, Messrs. Edkins and John, in a recent communication, inform the Directors that they had several Christian young men to whom they were giving such preparatory instructions, and we have been gratified to learn that at AMOY also, the Rev. W. K. Lea, has formed a class of Native Students, whom he is carrying through a course of useful learning and Christian Theology. Too much importance cannot be attached to such labours. We cherish the sanguine hope, that with God's blessing these efforts will prepare for the service of Christ in China an effective band of Native Evangelists.

## EXTRACT FROM SEMI-ANNUAL REPORT OF THE AMOY MISSION.

"July 2nd, 1860.

"THE institution for training Native Converts is now fairly in operation. Six members of the Church are giving their whole time to the work of preparation for evangelistic labour. With one exception, they are all young men, although they have been professing Christians for a sufficient length of time to test their consistency and adaptation for the work. The expenditure connected with the board and education of these students will form a considerable item in the account of the Mission; still we believe our friends at home will regard the work as one of sufficient importance to justify the outlay. It is impossible to work effectively in the extension of the Mission inland, unless men are found qualified to take charge of the Stations it may be desirable to occupy. We estimate the expenses of the institution at the present time, at about thirty dollars per month. The Chinese Teacher receives seven dollars per Chinese (lunar) month. The students from two to five dollars each, according to their circumstances. This can scarcely be considered extravagant. Not one of them but could better himself by seeking some other employment. Two of the youths have spent several years abroad—one in Australia, the other in America. Both have been willing to forego lucrative situations, to engage in the work of the Lord, in which they receive but just sufficient for their maintenance. The two young men who accompany Mr. Lea in his country work are also receiving instruction whenever they are in Amoy. About an hour a day is given to the Chinese classics. For the rest, the Bible is made the chief book. Some attention is also given to elementary science. It may be well to state that the instruction is wholly in the vernacular. We must be content with small things at present. The want of Native Preachers for work in the interior is so pressing, that it will be necessary to bring some of the students into active work as soon as possible. At present, these young men are under Mr. Lea's care. In his absence from Amoy, Mr. J. Stronach will take charge of them so far as his other duties will permit."



prepare the way for further advances in this direction in the future. It may be almost regarded as a settled question among Indian Missionaries that the *soul* of a Mission is—not, as we are perhaps too apt to imagine—the European Missionary—but the *Native Church*; and that a native agency is the grand means to be used both for the upbuilding of the Church and the spread of truth among the heathen. One of our prime objects here is to raise up a class of men who shall be ‘able to teach others also,’ and if possible to send them forth, not as hirelings, on the so-much-work so-much-pay principle, but in the true spirit of all acceptable service in the cause of God, seeking the salvation of souls. We shall do something towards securing such service if we can succeed in creating a deeper sense of *individual responsibility* among our agents; and nothing, I believe, that we can do will tend more speedily and thoroughly to the accomplishment of this end than our leaving them to select plans for themselves, and rather acting the part of counsellors and advisers, than marching before them on all occasions as leaders. It would be most unwise to make a very extensive application of this principle in the working of our Missions here at present, but I believe we all feel that the time has come when its enunciation and partial application may be both understood and be productive of the very best results. Considerations of this sort led us to resolve to set apart publicly, in the presence of the Churches, a few of the most faithful and zealous of the agents of the several districts of the Mission to the work of Evangelists, and to give them to understand, in a more public and solemn manner than has hitherto been done, that preaching the Gospel is not the work of the Missionary alone, nor even his chiefly, but rather *their proper work*, in which, ‘not as lords over God’s heritage, but as helpers of their faith,’ the European Missionary desires to spend and be spent in common with them. Both services were conducted very much as ordination services are conducted at home. None such have been held in South Travancore before; and in view of eleven men solemnly consecrating themselves to the Lord’s work in the midst of a heathen land, it becomes us to lift up our hearts to God in devout thankfulness, and to say—‘The Lord hath done great things for us, whereof we are glad.’



## CHINA.

THE intense interest of the British nation has been recently concentrated and absorbed in the contest of the united army of Great Britain and France with the Imperial forces of China. Military discipline and skill have prevailed over numbers—the Imperial Tartar government has been humbled—and the Emperor has sought peace on the terms of the treaty which he had previously refused to confirm. The destruction of human life has been small compared with what might have been anticipated in such a conflict; but we especially mourn over the loss of those of our countrymen who have been treacherously seized and tortured to death by methods of cruelty at which the heart revolts. From such perfidy and barbarity may be learnt somewhat of the character of the Tartar government, and our confidence hereafter in its faithfulness and humanity must be qualified. But the Lord reigneth; and the Church of Christ, trusting in His

promise, may feel assured that by such events, how calamitous soever, He will overturn, overturn, overturn, till He shall come, whose right it is, and to Him it shall be given.

The following letter from the Rev. Griffith John contains interesting particulars in connection with Missionary labours at Shanghai and its neighbourhood, and also of the attempt of the Insurgent forces to obtain possession of that city.

“Shanghai, October, 20, 1860.

#### MISSIONARY WORK.

“The general routine of Missionary work is much the same as heretofore. The preaching at both chapels in the city is carried on daily. I am sorry to say, however, that the attendance is not quite so large, and that those who come forward as inquirers are but few. The principal reason, I conceive, is the unsettled state of the popular mind, which is greatly agitated and tossed by the momentous events which are transpiring in this empire.

“The itinerating work is carried on with some degree of vigour. Several short trips have been recently made. Our sphere of operation is considerably circumscribed by the proximity of the rebel district. Not that there is any danger to be apprehended from them, but that it is difficult to carry on Missionary work in those districts where order has not been re-established. The itinerating season has set in, and we hope to be able to do a good deal of this kind of labour before its close.

#### THE INSURGENTS.

“The insurgents are still advancing in this and the adjoining province. In fact, the whole of this province lies prostrate at their feet. The only place of any importance that has not fallen into their hands is Shanghai, which has been saved to the Imperialists by the English and the French, who checked the triumphant march of the Insurgents on the morning of August 18th. After a sharp engagement, at a short distance from the city, in which they completely discomfited the Imperialists, they marched right up to the city gate, and would have taken it with ease had it not been for our shot and grape which were poured into their midst. They attempted to communicate with the officers on the walls; but to no purpose. On Monday morning they were seen marching towards the race-course. They were immediately fired upon, and soon driven back. They did not return a shot.

“It is very evident that they had no intention of injuring foreigners or foreign property; on the contrary, it seems clear that they came down with friendly intentions towards us. From what we have heard since, they were amazed at the manner of their reception, especially as they had not received any official intimation of our intention to hold the city, and to resist them. After this repulse, they soon disappeared, and have not returned since. There is a large army besieging Hang-Chau, and the city is expected soon to fall into their hands. We have just heard of another formidable insurrection which has broken out in the province of Shan-si. Several of the departmental cities have already fallen into the hands of these new Insurgents, and it is supposed that the whole province will soon be lost to the Imperial Government.



## VISIT OF A MISSIONARY TO NANKING.

"The Rev. Mr. Roberts, old teacher of Tae-ping-wang, the Insurgent Chief, is gone to Nanking, to pay a visit to his pupil. He reached Su-cheu safely, and was received by the King Chung, very cordially. He had, when writing, attended their service twice. One was a grand festival to Shang-ti (God). He says, that enough of meats to feed from 500 to 1000 men for a day were offered to Shang-ti on the occasion. He was invited by the king to preach to, and pray with them. He preached from Acts iv. 12; 'Neither is there any other name given among men, whereby we can be saved;' a very appropriate text for the occasion. The king himself spoke after him.

"He expected to leave Su-cheu for Nanking on the 4th or 5th inst., in company with the King Chung. May he be the means of correcting many of the errors of the religious feature of the movement, and of introducing a purer form of Christianity among them. With the assistance of the King Kan (Hung-Jin, of whom I have already written you), he may instrumentally do much. Let us pray earnestly for him.

## THE WAR IN THE NORTH.

"The success of our arms in the North has been very signal. Every battle has been won with but little loss to ourselves. The news has just arrived that the N.W. gate of Peking is in possession of our troops, and that the Tartar army is not to be found. It was expected that the Tartars would have made a last attempt at the walls, which would have cost us many lives; but happily this has not been the case. A work, that would have taken the rebels many years, and thousands of lives, has been accomplished by the allied forces in a few months. We do not glory in war, but we rejoice in the results which it will yield under the Almighty control of Him who maketh the wrath of man to praise Him.

(Signed) "G. JOHN."

From the following letter of our devoted Brother, the Rev. Jos. Edkins, our readers will rejoice to learn that he has already taken measures for the establishment of a new Mission Station in CHEFOO, about 400 miles north of Shanghai, and by so much nearer to Peking. This port, as described by Mr. E., appears to be a position of great importance, and we may hope, under the Divine blessing, that it may lead to the future occupation of Stations of yet greater influence for the diffusion of the Gospel of Christ in the northern provinces of the Empire.

"Chéfoo, October 8th, 1860.

"My dear Brother,—The planting of new Mission Stations in the Chinese provinces situated to the north of Shanghai, is an object which the Directors have long had in view. Very recently the probability of the speedy re-establishment of peace appeared to us to call for increased attention to the claims of the North. Shan tung, the mountainous province which gave birth to Confucius and Mencius; Pechili, the metropolitan province; and Liau tung, in Manchuria, inhabited by a thriving Chinese population, will all be open to Missionary efforts on our securing by treaty a port for trade in each, as the result of the war.

"Consuls have already been nominated for Teng chow and Nieu chwang, the

most active ports in the first and third of these provinces; and the seat of the Legation, it is expected, will be the city of Tien tsin, in the neighbourhood of the capital. All these places are eligible for the commencement of efforts for the spread of Christianity.

"Ten days since, accompanied by my wife and two Brethren of other Missions, I left Shanghae for an exploratory visit to this place. It belongs to the department of Teng chow foo, and will, doubtless, be the residence of the consul; for though its population is comparatively small, it has a much superior anchorage. It will, therefore, though thirty miles distant from that city, doubtless become the consular port. After a voyage of nearly 400 miles, during which we passed the mouth of the Yellow River and rounded the Shan tung promontory, we arrived here on Thursday night last.

"The town itself, which lines the shore of the bay where the native craft lie, contains about 5000 inhabitants. In its near neighbourhood, however, are other towns, amounting in population to about 15,000 more.

"This number is small compared with that of the teeming multitudes in the larger Chinese cities; but political changes making Chéfoo an open port, also constitute it the key to the whole province of Shantung, which contains, it is calculated, thirty millions of souls, with no Protestant Mission established among them.

"The people of this province, a mountaineer race, are noted for their honesty and straightforwardness. With such characteristics they may be expected to examine the claims of the Gospel with [more seriousness and candour than many of their fellow countrymen. It is, therefore, with no little hopefulness that an American Baptist Missionary, Mr. Holmes, and myself, have come here at present, to make trial of the disposition of the people, and, in dependence on Divine help, to seek to make them acquainted with the truth as it is in Jesus.

"I have brought a considerable number of copies of both our versions of the New Testament. That in the Mandarin Colloquial is peculiarly suitable here, because this is one of the provinces in which that dialect prevails among the common people. With the help of two Chinese assistants, Shen kish chai and Tang tsi ming, the distribution of these Testaments has already commenced, and I hope to be able to convey them to the neighbouring cities and towns as time and circumstances permit.

"Many of the inhabitants of the town here know the elements of Christianity, through having visited Shanghae, heard the Gospel, and brought back books. One shopkeeper, with whom I have formed an acquaintance, has a respectable acquaintance with several articles of our faith and the facts on which they are founded. He possessed three copies of the New Testament printed in former years at Shanghae. I was glad to find from conversation with him that he has read the sacred volume; but though he is not unfavourably disposed towards our religion, he holds strongly to the national and religious usages, especially the sacrifices to ancestors.

"On first making inquiry for a house in the town, the answers were discouraging. But after some further searching, a house just outside of the town has been offered for a moderate rent, and we hope to move into it in a few days, engaging it for a month at a time.

"I remain,

"My dear Sir,

"Yours faithfully,

"Rev. A. TIDMAN, D.D."

(Signed) "JOSEPH EDKINS.



## PROGRESS OF THE REVIVAL OF RELIGION IN JAMAICA.

IN connection with the preceding sketch of our Jamaica Missions, it is most gratifying to us to be able to report that the religious awakening in that island, on which an interesting letter of Mr. Alloway was given in our Magazine for January, continues to advance, with abundant and satisfactory evidence that it is indeed the work of God. Throughout the island, and among all classes of Christians, are witnessed the same deep convictions of sin and earnest cries for mercy, with a joyful acceptance of salvation through Christ, on the part of multitudes. These are followed by the fruits of the Spirit in a complete renovation of many previously unconcerned and irreligious, and in a great increase of personal piety in those who have previously been lukewarm or irregular in their Christian profession. It has been stated by witnesses, who have been anxious to form a sober and accurate estimate, that not less than *twenty thousand* souls throughout the island have been brought under the awakening and sanctifying power of the Holy Spirit. The Missionaries of our Society, like their Brethren of other denominations, have had their hearts and hands fully absorbed by this new and blessed work, and can only promise hereafter to supply us with ample details. For the present, therefore, we are restricted to the following brief selections from letters received during the month.

FROM REV. T. H. CLARK, DATED FOUR PATHS, JAMAICA, DEC. 24, 1860.

"You will be glad to hear that God's work is advancing gloriously in our land. The revival which commenced some months ago is still progressing. My chapels at Four Paths and Brixton Hill must be enlarged. We cannot find accommodation for our people, though they are literally packed in their seats. I have been so much engaged, that correspondence of every kind has been neglected. But the work is God's—blessed be His holy name!"

FROM REV. WM. HILLYER, DATED MOUNT ZION, JAMAICA, 7TH JAN., 1861.

"You have, undoubtedly, heard of the great religious movement which has taken place in this island during the last two months. I trust we (in common with our other Stations) are sharing something of the Divine blessing. The chapel is filled to overflowing on the Sabbath, and numbers are getting married and attending the means of grace, who were altogether living in the neglect of their souls before it commenced. For these tokens of God's blessing we desire to be thankful; but, on the other hand, there is a large amount of superstition and error. But we cannot wonder at Satan sowing his tares, or, with such parts of Scripture as 2 Pet. ii., be surprised that, among a naturally superstitious people, some will be found to follow their 'pernicious ways.'"

FROM REV. JAMES MILNE, DATED DRY HARBOUR JAMAICA, 23RD JAN., 1861.

"I bless God that I have been permitted to witness a great improvement at all the Stations. From the very commencement of the year, I marked an enlarged attendance on Divine worship, and a spirit of earnest hearing was evidently poured



upon the people. These pleasing symptoms went on increasing through the year, while several interesting conversions took place, and more than twenty new members were added to Dry Harbour and Claremont Stations. But, towards the close of the year, we were visited with the influences of the great revival, by which the entire face of things has been changed. Now, our chapels are all thronged, on Sabbath days and week days too, for morning and evening prayer: multitudes are deeply awakened to an earnest desire for salvation, and many have experienced a saving change. With us, First Hill has been as yet the most richly blessed. The work there is most beautiful. About forty persons, mostly young men and women out of the School, profess to have passed from death unto life, and are now rejoicing in the Saviour. The prospects of that Station are now most cheering, and I feel sure that a bright and honoured future is in store for it. The revival here has shown itself most among the members of the Church. A remarkable spirit of prayer, earnest and unwearied, has been poured out upon them, and we are all in expectation of great and good things to come among us at any moment. I have heard there is great excitement at Claremont, and I am hastening through with this report to go over and see them.

"I have seen and had to oppose much ignorance and superstition in connection with this movement; but I am happy to say it has not been in connection with either of our Churches. You will notice that the receipts for this year are much improved—indeed, fifty per cent. better than last year. I expect, also, an increase this year, as the fruits of the great revival."

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## CHINA.

At the present moment everything connected with this vast empire is deeply interesting both to the Christian and the Philanthropist, and upon passing events it is probable that, under the providence of God, the social and religious condition of millions will hereafter greatly depend.

The facts contained in the following letter from the Rev. Griffith John, describing his visit to the city of Nanking, the seat of government of the chief of the Chinese Insurgents, must awaken deep attention not unaccompanied with hope. It will be seen that our Brother, together with his companions, throughout his long journey was not only unopposed by the Insurgent authorities, but rather welcomed and helped on his way. Having reached Nanking they were most kindly entertained by officers of the Taeping-wang; and received a document written by his son, and signed by the chief himself, securing protection to all Christian Missionaries, and giving them full liberty to propagate the word of the living God among the multitudes owning his authority. The translation of this interesting document, forwarded by Mr. John, is appended to his letter.

"Shanghae, December 6th, 1860.

"MY DEAR BROTHER,—In my last communication I informed you that I was about leaving for Nanking. I returned in safety on the morning of the 2nd inst.,



after nearly a month's absence. In the meantime, I have learnt a good deal of the religious tenets, and the religious, social, and political life of the Insurgents. I was accompanied by Mr. Kloeckers, of the English Baptist Mission, and two Native Brethren who speak the Canton dialect. The latter I found very valuable in my intercourse with the Canton chieftains. We were received at all the cities, towns, and villages through which we passed with marked respect, and treated as brethren. The distance between this and Nanking is about 250 English miles. In returning we travelled night and day, without fear of molestation.

"Though these men have fallen into many grievous errors, they doubtless have the seeds of Christianity, as will appear from the enclosed. They have created a vacuum, not only in the temples, but also in the hearts of the people, which remains to be filled. This is the Missionary's work—a work that might be done immediately, were it not for the unaccountable policy of the representatives of foreign Powers at this port. My principal object in going has been fully realized. My object was to obtain from the Chief an edict of religious toleration. This I have obtained. It gives full permission to Missionaries of every persuasion to enter into and live in the Insurgents' territory, for the purpose of carrying on Missionary work. The phraseology, in some parts, is bombastic, and therefore objectionable; but the simple meaning is full toleration to all Christians, whether Protestant or Catholic. 'I see that the Missionaries are sincere and faithful men, and that they do not count suffering with Christ any thing; and because of this I esteem them very highly.' Such are the words of the edict. Then comes a command to the chief officers to issue orders to all the (Insurgent) brethren to treat the Missionaries well. I showed the edict at Su cheu, and asked the Chiefs if they would help me to get a house, a chapel, &c. 'Yes,' said they, 'you come, and it will be all right.' I send you the original of this edict, written by the young prince himself, and bearing the seal of his father, and I intend to furnish you with a translation by the first opportunity. I firmly believe that God is uprooting idolatry in the land, through the Insurgents, and that he will by means of them, in connection with the foreign Missionary, plant Christianity in its stead. Let the prayers of our Brethren in England be more fervent than ever in behalf of China. If these men succeed, the days of idolatry are numbered in the land. I am fully convinced that, should they succeed to establish order within the boundary of the Keang sú province, it would be *nominally* a Christian province before the expiration of twenty years. The same observation will hold good of all the other provinces. The King Chang at Nanking begged of me to inform the Foreign Brethren, for him, that the following are his views:—'You have had the Gospel for upwards of 1800 years, we only, as it were, eight days. Your knowledge of it ought to be correct and extensive; ours must necessarily be limited and imperfect. You must therefore bear with us for the present, and we will gradually improve. As for the Gospel, it is one, and must be propagated throughout the world. Let the Foreign Brethren all know that we are determined to uproot idolatry, and plant Christianity in its place.' This seems to me to be very encouraging. The former part of the task they will surely accomplish, if God shall prosper them; let the Church and her Missionaries in China see to the latter. All the way up from Sú cheu to Nanking, the idols are destroyed, and in the latter place there is not a vestige of idolatry remaining.

"I remain, yours faithfully,

(Signed)

"G. JOHN.

"Rev. Dr. Tidman."



## “EDICT OF RELIGIOUS TOLERATION,” BY THE CHIEF OF THE CHINESE INSURGENTS.

THE ORIGINAL IS WRITTEN BY THE YOUNG PRINCE, IN THE NAME OF HIS FATHER, ON SATIN, WITH THE VERMILION PENCIL, AND STAMPED WITH THE SEAL OF THE TAE-PING-WANG, THE CELESTIAL KING.

“ ‘ Having received the decree of my Heavenly Father (God), of my Heavenly adopted Father (Christ), and of my Father (the Celestial King), I command all the King’s officers, both civil and military, and all the Brethren, to be acquainted with it. The true doctrine of my Father (God), and of my adopted Father (Christ), is the religion of Heaven. The religion of Christ (Protestant religion), and the religion of the Lord of Heaven (Roman Catholic religion), are included in it. The whole world, together with my father and myself, are one family. Those who lovingly and harmoniously observe the regulations of the heavenly religion are permitted to come and visit (us). Now, from the *memorial* presented to us by my uncles, Kan, Tsan, Chung, and others, I learn that the foreign teacher G. John and his friends, esteeming the Kingdom of Heaven, and reverencing and believing in my Father (God), and my adopted Father (Christ), to whom be thanks for the bestowment upon us of authority, power, and wonders, of which those who are far and near have reverentially heard—have come for the express purpose of seeing the light, of beholding God and Christ, and of requesting permission to spread abroad the true doctrine. Seeing, however, that the present time is a time of war, and that the soldiers are scattered abroad in every direction, I am truly afraid that the Missionaries might be injured by following the rabble soldiery, and that thus serious consequence might ensue. Still, I truly perceive that these (Missionaries) are sincere and faithful men, and that they count it nothing to suffer with Christ; and because of this I esteem them very highly.

“ ‘ Let the kings inform all the officers and others, that they must all act lovingly and harmoniously towards these men, and by no means engender contention and strife. Let all know, that the Father (God), my adopted Father (Christ), my father and myself, are one family; and let these men (Missionaries) be treated exceedingly well.

“ ‘ Respect this.’

“ NOTE.—The Kan wang told us that the Chief is anxious that his son should feel an interest in the propagation of the Gospel, and therefore directed him to write it. The young Prince calls himself the son of God and of Christ. For the explanation, see Journal, 19th inst. In the Edict the names of all the kings, and all the officers, from the highest to the lowest, are given. As no purpose would be gained by giving and translating these, I have summed them up in the general expression, ‘Kings, officers, civil and military, and all Brethren.’

“ The expressions ‘to the light’ and ‘behold Christ and God,’ are explained in the fact that Nanking is the Jerusalem of the Celestial dynasty. I asked the Kan wang if the above Edict opens up the whole of the Insurgents’ territory—Nanking not excepted—to Missionary operations. He replied that it does. He named four Missionaries, and said, ‘Should either of these, or all come, it would be all right. I know that they are prudent men. I must say, however, that I should be sorry



to see indiscreet men coming to the capital. Still, if any Missionaries come, this Edict binds us to receive them.'

"Thus, then, the above throws open the whole of the Insurgents' territory to Missionary work, so far as the Insurgents themselves are concerned. Here and there, the phraseology is objectionable; still, this point is quite clear: they have done this not in ignorance, but with their eyes quite open to the difference which exist between them and ourselves."

We have received a second letter from Mr. John, dated twelve days later than the preceding, informing the Directors that he has started for the north, in the hope, in connection with Mr. Edkins, of securing eligible Mission stations among the millions who will, by the recent treaty of peace, become accessible to the labours of the Christian Missionary. We hope also to hear that at least a part of the junior Brethren sent out by the Society in the Autumn of 1859, who have hitherto been detained in Shanghae, will soon proceed to these northward regions and open their ministry of mercy among the benighted people.

"Shanghae, December 18th, 1860.

"MY DEAR BROTHER,—When I returned from Nanking I fully intended to go to live in that city, if practicable, but after much thought, and some consultation with those who are in authority, I have come to the conclusion that it would be premature to do so just now. Were I to go among them in the present state of things—inter-communication between Nanking and Shanghae being almost entirely cut off—I should have to cast myself upon them for support. This could not be done without undermining my own influence and injuring the cause which I have dearest to my heart. Within four months something decisive will be done on the Yangtsi. The river, I am told on good authority, is to be opened at once, and the ports of Hung Keu and Kiu Kiang are to become consular ports. Another expedition is about to go up the river, and then it will be determined what is to be done with the Insurgents. They may be treated as friends, or, on the other hand, as foes. If not as friends, I am convinced that it will be our fault, because they cherish the kindest feeling towards us, in spite of our conduct towards them when they visited Shanghae.

"As very little can be done in this part of the country before the results of this expedition are known, I have made up my mind to join Mr. Edkins at Che fú in Shun túng, and to spend the winter with him. In three or four months hence, we shall know how much of the country is to be opened to the preaching of the Gospel. Hence, I have decided on spending the winter with Mr. E., and then return to Shanghae, and reconsider the whole matter. Hang Keu should by all means be occupied by our Society. A more important or inviting sphere of Missionary labour China does not present. Then there is Tien tsin in the north. What is to be done with it? Are we to confine our energies to the Yangtsi and the south of the Yangtsi, or are we to divide them between the north and the south? I hope and pray that the Directors will give this subject their earliest consideration. We are anxious to carry out the wishes and designs of the Churches and the Board, and are now waiting to know them. If the whole matter is left to ourselves, we shall do what best we can. This is a most important crisis in the spiritual as well as the



political history of this people. The Insurgents are making rapid strides, and are determined, as you will learn from my journal, to uproot idolatry in the land, and to plant Christianity in its room. The former they will do with a strong hand, and the latter will not be left undone, if the Churches and Missionaries are alive to their duty in reference to this great movement. I am expecting copies of the first part of my journal by this mail from Hong Kong. If it come in time, Mrs. John will send you a copy. The other part will follow in due time. I trust you will find it interesting, as throwing some light on the religious tenets of the Insurgents and the political character of the revolution. Her Majesty's Consul at this port said that the facts which I have brought down with me will have a most important bearing on the future policy of the British Government towards the Insurgents. I have had a long interview with ———. He seemed much interested in the present crisis of their history, and surprised to find that the religious element enters so powerfully into the movement.

"They have doubtless gross defects; but in every respect, religious, political, social, &c., they are centuries ahead of the Imperialists, and I cannot but wish them God speed.

"Rev. Dr. Tidman."

"I remain, yours faithfully,

(Signed) "G. JOHN.

## INDIA.

MANY friends of our Society will rejoice to read the following letter from the Rev. Joseph Mullens, with whose labours they have been so recently gratified, announcing his arrival, and that of his Missionary companions, in the capital of India, their future home. Through the gracious care of their Heavenly Father, they were favoured with a voyage unusually prosperous and even pleasant. At His bidding the winds and waves rapidly bore them onward from day to day, and under his protecting care they reached the desired haven in little more than three months. In the ship they daily enjoyed the fellowship of saints, and with the returning Sabbath were permitted to unite with the greater part of their fellow-passengers in the public worship of God. Their opportunities, too, for usefulness were abundant; and while these were gladly improved by the Missionaries, they were gratefully received both by the passengers, the soldiers, and the seamen.

"Calcutta, Dec. 22nd, 1860.

"MY VERY DEAR FRIEND,—Once more, before the close of the present year, am I permitted to send you a letter from this old familiar place. Here we are again, in the Mission we so much love, brought over the great sea in much comfort, and permitted once more to visit the scenes of our former labours. We landed on Thursday morning (20th), having been on board the 'Malabar,' from Gravesend to Fort William, 104 days. We have had a most pleasant and delightful voyage, accompanied with many privileges; and, for the time of year, the N.E. monsoon, have been brought on our way with unusual rapidity. We have found all our Brethren well, but needing rest after the work of a busy year. We have all reached



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### CHINA.

#### FIRST FRUITS OF MISSIONARY LABOUR IN THE NORTH.

IN our Magazine for January, we inserted an interesting letter from the Rev. Joseph Edkins, written from Chefoo, a town far in advance northward of those previously occupied by any Christian Missionary. Our Brother regarded Chefoo as a post of observation, from which he would be able to form a correct judgment as to other spheres yet further north, that may be accessible to the Christian Evangelist. He has since been joined by the Rev. Griffith John; and the Directors hope to receive from the united counsel of these experienced labourers, and competent Chinese scholars, valuable information to guide them in the future operations of the Society in the still remote districts of that vast empire. Mr. Edkins has already, during his short course of labour, received substantial encouragement in the influence of the Gospel upon the minds of several Chinese, and of which the following two cases will be read by all friends of Missions with great interest and thankfulness.

“Chefoo, Dec. 26, 1860.

“MY DEAR DR. TIDMAN,—The Directors will look for information from us in regard to the extensive field now open for our operations in the north of China. I therefore write to you again after three months spent in the *Province of Shantung*.

“Two persons have been baptized during this month. The first, Chung-tsze-tsing, was employed, soon after they arrived, in carrying books for a colporteur who accompanied me from Shanghae. During their journeys he had constant opportunities of becoming acquainted with the Christian religion, and after some weeks he applied for baptism. In his letter he wrote, ‘I have many sins, and have always desired to repent and become renewed, but I knew not the way. A friend, some years since, came from Shanghae speaking of the Gospel, and the books there distributed. He said that discourses were delivered on the redemption of the world by Jesus, and the mode of repentance and salvation from sin. My mind was greatly interested in



this account, and I asked my friend [for books; but, on searching his baggage, he found that he had brought none with him. I much regretted this, and thought much of what I had heard. When the French army arrived here in the fourth month, the people were in great fear, and the town was deserted, but I was not alarmed. I wished to hear more of the doctrine of Jesus, which I already loved, and I therefore willingly gave assistance to the French, in obtaining the means of subsistence, when others kept aloof. *But the officer into whose employ I entered took no interest in religion, and I obtained no satisfaction.* After this, I met with you, and received your instructions. I heard the most excellent doctrines of the Bible, and was pleased with them from my heart. Why so? Because the sacred volume says, 'He that believeth shall be saved, and he that believeth not shall be damned.' It also says, 'Except a man be born of water and of the Spirit, he cannot see the kingdom of God.' Therefore, henceforth I firmly believe that the Saviour is the only begotten, and most beloved Son of God. I desire to be united to Christ, and thus have open access to the Father in heaven, in order that my soul may be saved, my heart be sincere, and my words pure and truthful; lest, deceiving my own heart, I shall sin against God, and incur a fearful perdition. Such is an account of my thoughts on this matter. I hope that I shall be received.'

"The other convert, Kian-chin-fang, made application to be received at nearly the same time, and was baptized a fortnight later. He had been for years seeking a system that should satisfy his religious wants. He says he saw plainly that the opinions of Confucius and Mencius are not carried into practice by their professed followers of the present day. Turning from the path of petty ambition which they pursue, he examined the writings of some mystic speculators, who speak of a golden elixir by which the soul may become triumphant over the body. In a religious romance, called 'Travels in the West,' he found, under the garb of fiction, the outlines of a system which for a time captivated his attention.

"From these writings he gathered no permanent satisfaction, although they gave him some notions on God, on the future life, and on the beauty of virtue.

"He next met with two professors of a despised Buddhist sect, who discoursed to him on 'the eight corrupt practices, and the ten sins.' They were imprisoned for teaching heretical doctrine, and he visited them in their chamber of captivity, and learned that they were vegetarians from religious principle. He followed their discipline for a while.

"After this, circumstances brought him to Yen-tai, where he heard the Gospel, and, after some weeks, requested to be baptized. He says, 'Now, happily, I have met with the religion of Jesus, given by the ministration of angels; the most noble, most holy, most divine, and most loving of all religions—the only unrivalled religion. It teaches repentance, reformation, escape from hell, and eternal life in heaven. Who will not accept it? In receiving baptism, is symbolized the purification of the heart and the thoughts. In the Lord's Supper, the death of Jesus for my sins is kept in remembrance, and how can I again dare to sin? Morning and evening prayer and praise prevent me from offending my Heavenly Father, and keep in my heart reverence and love for Him. These things render the religion of Jesus of surpassing excellence for man. Following its instructions till the revelation day, the time of judgment, we ascend the celestial path, walking in the footsteps of Jesus. There is something in this more marvellous than all marvels. How, then, can it fail to be of immense advantage to believe in this religion?'



"Both these men were, for some weeks before their application for baptism, employed in duties connected with the Mission here. They have now been encouraged to engage in teaching their countrymen the truth as it is in Jesus.

"The latter of these converts I sent recently to Fuh-shan, the city under whose jurisdiction Yen-tai is placed. He was accompanied by a more experienced Native Christian, a native of Nanking, who came with me to the north.

"January 5th, 1861. Mr. John arrived a few days ago to join me, and remain here for the remainder of the winter. We visited Fuh-shan yesterday, and engaged a small house for a preaching room, and to serve as a residence for the two preachers. We earnestly hope that the blessing of God will rest on this infant effort to establish Christianity in one of the walled cities of Shan-tung.

"There are several other applicants for baptism, but they have not made such progress in the knowledge and practice of Scripture teaching as to warrant their reception yet.

"The season of prayer in the second week in January is approaching. The work of the Lord being just begun in this province, and the aid of God's Holy Spirit much needed, we cannot but look for some answer to the prayers that will be then offered for China, to be realized here.

"I remain, very truly yours,  
(Signed) "JOSEPH EDKINS."



## SOUTH AFRICA.

### MISSION TO THE MAKOLOLO.

WE regret that since the arrival of the mournful tidings of the decease of Mr. and Mrs. Helmore and their two children, no information has been received as to the movements of the other Missionary Brethren associated with them. In addition to Mr. and Mrs. Price, who were obliged, by the prevalence of the fatal disease, to commence their return to the Kuruman about the month of June last, Mr. and Mrs. Mackenzie were then on their way through the desert towards the same destination; but from neither the one nor the other had any direct communication reached the Kuruman up to the close of last year. Our venerable brother, the Rev. Robert Moffat, impelled by a generous solicitude for the safety and welfare of his beloved fellow-labourers, started on the first day of January for the interior, in the hope not only of discovering their position, but of also ministering to their wants. The following extracts from a letter addressed by him to the Rev. William Thompson, of Cape Town, announcing his departure from Kuruman, evinces his usual energy, and cannot fail to encourage the hope that he may be the means of rescuing the missing Brethren from difficulties they may have encountered from the loss of oxen and other circumstances, in prosecuting their journey southward.



“Kuruman, December 31st, 1860.

“To the Rev. William Thompson.

“My dear Brother—It is a very different thing getting ready for a journey here, to what it is where you can get anything required for money. Here, as in similar situations, there are things required, and work to be done, which cannot be obtained for either love or money. But for this, and other causes of delay, over which I had no control, I should have left for the interior before this time. I have been sadly hindered, for want of suitable men to go with me, or men willing. Our most effective hands are already in the interior, and some of those remaining are intending to go on their own account, or rather, are afraid to go where I may find it necessary to direct my course, lest they also, like others, be cut down with the fever. I therefore leave with a very poor complement of men, but with these I shall get on. . . .

“As doubts have been entertained as to the reliance to be placed on the testimony of the Arons (as to the death of Mr. and Mrs. Helmore), I inclose a letter J. A. addressed to me on the subject, on his way home, and which he had hoped to forward. It will be seen from that letter, that the chief Sekeletu sent two of his officers or chief men, to apprise the Arons of what had befallen the Missionary party. J. Aron also states, that the first words addressed to him by Dr. Livingstone were, ‘Have you heard the sad news of Helmore’s death?’ . . .

“Perhaps the ‘Advertiser’ or the ‘Cape Chronicle’ may admit a translation of J. Aron’s letter into their columns.

“I am just starting for the interior, and you may, if I am spared, expect to hear from me on the journey. By every opportunity I shall report progress. How kind and encouraging it is to see the deep sympathy manifested by his Excellency and others, towards the deeply afflicted party. As Mrs. Mackenzie expected to be confined in October, it is probable that the whole party, after meeting, would remain some time at a selected spot. It is impossible to say where I may meet with them, but you may rely I shall go on till I know or see all that is to be seen. I take with me, besides necessities which may be wanted, upwards of twenty spare draught oxen, and everything else we can conceive they may require. . . .

“Accept kind remembrances to Mrs. Thompson and family, from Mrs. Moffat and myself.

(Signed)

“ROBERT MOFFAT, Sen.”

Certain writers in the Cape Town journals, having expressed strong doubts as to the truthfulness of the report affecting the illness and death of the Missionary party on the north of the Zambesi, Mr. Moffat was induced to forward to Cape Town the following letter from the Native Christian who had been on the scene where these sad events occurred. From these statements of J. J. Arontz, we fear there is not the slightest reason to doubt the accuracy of the mournful tidings already communicated to our readers, as to the decease of our lamented Brother Helmore, with his wife and children.

“Mr. R. Moffat, Sen., Missionary at Kuruman.

“Sir—I am anxious, with all respect, to acquaint you with the state of affairs, and the occurrences in the north interior. . . .

"After leaving Sekome, we took the middle road," through large and extensive grain fields, till we came to a sand river, named 'Natte,' which shoots off in the direction of Moselekatse, and thence we went westward to Motlomogenyani. . . .

"I made up my mind to leave my wagon for fifteen days, to reach the Zambesi, and after four days' journey on horseback, I reached the Zambesi. Three days, one was ridden on horseback, but the fourth day, one could not use a horse on account of the fly, and we went on foot up to the river; and it was seventy days' journey with an ox-wagon (schoften) from Kuruman to the Zambesi, without delay. Yes, a large river, with many islets, and several waterfalls.

"But the natives would not receive me. They became afraid, because they did not think that people could come to the river from this side, and made a cunning plot to make away with or kill me; and they marched against me, more than two hundred men, armed with shields; some had also guns from the Portuguese. And they marched against me up to about fifty paces, and they remained standing, and asked me if I was willing to return—if not, they would kill me.

"Then I said to them, I am not come to make war; and I hoped and wished that they might tell me the mischief or harm that I had done against them for which they wanted to kill me; and we stood from before sunrise till over twelve o'clock, when they agreed to send somebody to me.

"And the Lord changed their hearts, and we came together and spoke peace. But they asked anxiously after Livingstone, and about the people who had gone with him, and they do not think well of him, which was the reason why they would not allow me to come there, to take people away and not bring them back. These words they spoke to me passionately.

"Among others, after concluding our peace, we inquired after the Missionaries who had some time gone to the Makololo.

"'Oh!' they said to me, 'they all died;' and they enumerated them by their names—said Helmore, and his wife, and his two children are dead, and the infant (zochgende?) of Price; and of coloured men are dead, Thaba and Malatoiz, and another of the Bakatlas; and they doubted whether Thaba's son was still alive. And the Chief Sekeletu heard about me, and sent two great Councillors to me, to tell me the same occurrence, and it was thus; and when I inquired after Mr. Price and the survivors, they told me, they have gone back. Sekeletu, the chief, said to Mr. Price, 'Do not stay here any longer, that you may not all die. Go back, and first narrate what has happened.' So Mr. Price left two wagons, and returned with two wagons. So we were surprised that Mr. Price was not yet at Bamangwato.

"After being ten days at the Zambesi, Mr. D. Livingstone, having with him his brother and another doctor, and two mules, arrived, having left his vessel down the Zambesi, on account of the ship being too weak to sail up against the current, and they have sent back for another ship, which he expects in November.

"He was surprised to see me, and was glad to hear how it went with his father and mother-in-law at Kuruman, and of all acquaintances.

"And he grieved much over the deceased minister at Makololo. He said, also, if he had known that old Mr. Moffat was at Moselekatse's, he would certainly have come that way; but nevertheless he will call there on his return, as he had heard that Johnny Moffat will live there. Many things he told me, I cannot write, with the haste to acquaint you—also for want of paper. But Mr. Livingstone is still fresh and healthy; yes, he is thick and fat, large of body—not as we have known



him at Kuruman. His youngest brother, who was with him, is older in appearance than he.

"I am tired, therefore I write you this; but if the Lord spare us, we shall hope to see you with great longing. And I hope that you fare well in all things, and being healthy in the Lord. I am yours obedient,

"J. J. ARONTZ, residing at Kuruman."

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## JAMAICA.

### LATEST REPORTS RELATIVE TO THE REVIVAL OF RELIGION.

OUR readers have doubtless read with deep interest the communications from our Missionary Brethren inserted in former numbers, relative to the commencement and progress of this astonishing awakening among the coloured population of the Island, and they will be anxious to know the character and results of its further development. We subjoin extracts from several of our faithful Brethren, labouring at different stations where this new state of things has appeared, and who are competent, by their intelligence and discretion, to form an impartial judgment on the entire subject as it affects the other extensive districts in which it has occurred. It will be seen that they deeply lament many exhibitions of extravagance and superstition by which the revival has been discredited and injured. This fact has called forth numerous, and perhaps exaggerated representations in the Colonial journals, and our Missionaries regard these exhibitions of ignorance and fanaticism as a demand for unusual caution in the exercise of their several pastorships; so that, although they have had many hundreds of inquirers, they have almost without exception been formed into a special class of probationers only, and at present few, if any, have been received to the fellowship of their Churches. To the want of wise ministerial oversight many of the evils which they deplore have arisen among the semi-civilised and degraded people; but, admitting to the fullest extent these evils, they are constrained to believe that the general awakening *is the work of God—the effect of the special outpouring of His Holy Spirit*; and they sustain this gratifying conclusion by adducing practical results, social, moral, and spiritual, by which the face of society has been transformed, and over which the heart of the Missionary cannot fail to rejoice.

FROM REV. D. FLETCHER, DATED CHAPELTON, JAMAICA, FEB. 19, 1861.

"During a week, early in November, our chapel was crowded, with little intermission, by night and by day, with men, women, and children, weeping and wailing aloud for their sins. A scene so solemn and overwhelming I thought could not be witnessed prior to the judgment day. I continued with the people till my strength was completely exhausted, and then applied to the Rev. C. H. Hall, the rector of the parish, for assistance, who promptly complied, and relieved me for a few days.

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### MADAGASCAR.

WITH feelings of devout thankfulness and joy we are able, with the commencement of the new year, to confirm to the fullest extent the hopes which we have expressed during the last two months with regard to the blessed change which the providence of God has wrought on behalf of His suffering saints in MADAGASCAR, and the prospects with which they are now cheered of future liberty, security, and peace. By the last mail from Mauritius the following letter has arrived from some of the most devoted Christian Pastors and other Native Brethren in Madagascar; and we feel assured that our readers, as they peruse the important statements it contains, will exultingly exclaim, "The Lord hath done great things for them, whereof we are glad."

It will be seen that the Prince Royal is now securely established on the throne of Madagascar as RADAMA II.—that he has opened the prison doors and set the captives free—that he has struck off the fetters from the enslaved, and called back the wandering and persecuted refugee to his peaceful home. These Christian correspondents, writing to Mr. Ellis, are now able, on the authority of their sovereign, to give him an earnest invitation to visit their capital. Thus they write:—

"We tell you, our beloved friend, that whosoever of our Brethren and Sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God."

This invitation, on the part of our valued friend, Mr. Ellis, had been anticipated. As we stated in our last number, he embarked at Southampton on the 20th November, and has, we trust, through the preserving mercy of God, ere this landed at MAURITIUS. Here it is probable further tidings will await him from the Christians at the capital, who will have heard of his approach. At the earliest period that may prove compatible



with safety he will proceed to TAMATAVE, and thence to ANTANANARIVO. This, however, as we previously intimated, from the insalubrious state of the country, cannot be attempted for several weeks; but in the interval Mr. Ellis will doubtless be able to acquire ample knowledge of everything affecting both the Government and the Native Christians, from correspondence with the Rev. J. J. Le Brun, who probably reached the capital about the end of October.

The Directors of the Society, now *fully assured* that God has opened a wide and effectual door, are most deeply anxious that messengers from our Churches should be found ready to enter in and broadcast the field with the good seed of the kingdom, before the enemy, who is eagerly waiting for the opportunity, can scatter tares. Two well qualified agents have already offered themselves for this great service, but *six* at least will be required for its commencement; and we trust that those Christian friends who have long joined in prayer to the God of Missions for the downfall of tyranny and superstition in Madagascar, will now blend with their thanksgivings their continued and earnest supplications to the Divine Head of the Church, that He would thrust forth an adequate number of devoted labourers, who, after a season of faithful and self-denying toil, shall be rewarded with a glorious harvest.

“Antananarivo, September 11th 1861.

“To REV. WM. ELLIS,

“WE have received the letter that you wrote in the month of June, 1861, which came from London, and we rejoice at the exhortation you gave for our continuance in Jesus Christ, and your remembrance of us in your prayers to God; and that the Brethren and Sisters with you ceased not to entreat God on behalf of the Brethren and Sisters with us.

“And now God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God; those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding places are now to be seen; and these are now new things with us.

“On Friday, the 23rd of August, Ranavalona the Queen died, and Rakotond Radama was raised to be the King of Madagascar—on the 23rd of August, 1861, he, Radama II., was raised to be the King.

“But there was nearly a contention about it, for Prince Ramboasalama hired many people to set him upon the throne, and there was nearly a struggle at Antananarivo among the people. But God overturned their foolish plans to nothing, and the officers, and the judges, and the leaders of the people were banished by the king, and sent away as exiles. Prince Ramboasalama was also banished from Antananarivo, and those people that were chained and banished were those people that were strong in persecuting and did not like the Christians. And now we thank God for subduing the enemy.

“When the people heard it proclaimed that Radama II. reigned, all the people both great and small rejoiced exceedingly; and the Commander-in-Chief, Rainiharo's son and his family, and some of the officers and Christians, did all to

cause Radama II. to reign. But all these people had not power enough to do that, for it was God who sought to do good for Madagascar, and gave strength to these people to cause Radama II. to reign.

"And on Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny; then all the people were astonished when they saw us that we were alive and not yet buried or eaten by the dogs, and there were a great many of the people desiring to see us, for they considered us as dead—and this is what astonished them. On the 9th of September those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

"And this we tell you our beloved friend, that whosoever of our Brethren or Sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children, and all the Brethren and Sisters in the faith; until we meet may God bless you, saith

"RAINIVAO.

"RAMIANDRY.

"RAINITAHINA.

"RABE.

"RAZAKAIOSA.

"RAZAKA.

"RATSILAINGET.

"And all the Brethren and Sisters salute you."

## CHINA.

### PROGRESS OF DR. LOCKHART TO THE CITIES OF TIEN-TSIN AND PEKING.

Our friend Dr. Lockhart has been greatly encouraged by the favour of Divine Providence, which has crowned with success his enterprising endeavour to advance northward of Shanghae, and, if possible, to reach the IMPERIAL CAPITAL of China. His very interesting letters, which we insert, contain a description of his voyage and journeys; and our readers will see from the narrative, that Missionaries for China must be men capable of enduring hardness, and willing to meet toil and danger in their Master's service.

The visit of Dr. Lockhart to TIEN-TSIN was particularly cheering to our afflicted Brother the Rev. JOSEPH EDKINS, who had just before been called, by the mysterious providence of God, to lose his excellent wife and devoted fellow-labourer. This great city, which appears, even beyond what is common in China, to be distinguished by the want both of comfort and



cleanliness, presents nevertheless an extensive field for Missions; and is additionally important as the highway to PEKING. The commencement of Mr. Edkins's labours has already been attended with the Divine blessing, and we hope that ere long he will be joined by some faithful fellow-labourer for this vast field.

"Tien-tsin, September 7th, 1861.

"MY DEAR FRIEND,—I left Shanghai, August 29th, arrived off the promontory of Shan-tung and anchored in Chefoo bay the night of the 31st—a good passage of three days. The following morning I landed and saw Mr. Cowie, who has been there for some time, and at 11 o'clock I started in the steamer, and the following day arrived at the Peiho; went on shore to see the forts—the scene of Admiral Hope's defeat in 1859—now in possession of the English. The next day I got a passage in a French gun-boat and passed up the river, but could not reach the city of Tien-tsin, so General Stoneley, Dr. Gordon, and I, started to walk up. It was now 8 P.M., pitch dark, and the wind blew out our lantern; one went back to the village with great difficulty through the mud, to get another light, and we started again on our five mile walk. Oh! such a walk, or struggle, or plunge as it was—heavy rain, high wind, thick mud, and deep ruts full of water, into which we stumbled and fell; but we soon got so dirty that we did not mind that—happily we did not again lose our light. The road was a broad earthen road which the rain softened into deep mud, and made our progress as through a slough of despond.

"In two hours we got to the suburbs, and I went to the friend with whom I am staying, got dry clothes which were too short for me—a fire and hot tea, and was dry, clean, and comfortable. I was very stiff and limpy the next day, but am quite well again now, and our adventure is only a droll remembrance of the entrance to this place.

#### DESCRIPTION OF THE CITY.

"*Tien-tsin* is a large, busy, active city, but one of the filthiest places I ever put foot in. The streets are unpaved, and the rain softens the earth, which is worked up by the mule carts of the country into a state that is something surprising, but rather unpleasant to stumble into. The filth of the place makes it very unhealthy during the hot season, and it is not a good climate, fearfully hot in summer and shockingly cold in winter; but it is a crowded, thriving, active place—is on the *Peiho* at the north end of the Grand Canal, an important city, and *must be a station of the London Missionary Society*, on account of its proximity to Peking. At present we have not free entrance to Peking, but I hope soon to get my passport, which I have applied for, and go there as soon as possible, but I do not know when. We do not decide whether Peking or this is to be the chief station, but eventually I hope Peking will be the Station, and Tien-tsin the Out-station. Here Mr. Edkins has a house and little chapel attached to it. This we must for the present retain, till we can see our course more clearly. By and bye, I hope he will be with me at Peking, and when we get the promised new Missionaries from you, which I calculate on in a few months, we shall be able to keep both places easily—God granting us life and health. For the time, we rent here, but we must look out for land, and build a house in a better situation than the one we have, and out of the filth and stench, of which you

can have no idea. It is clear that we should retain our position at this place: and Edkins is also fully possessed with this idea, that Peking and Tien-tsin are the points for the London Missionary Society to sustain in the north. I expect we shall in time be able to find Out-stations from both these important cities.

"As to my own movements, I wait for my passport, when I shall take carts and proceed to Peking at once, hoping God will bless my work. I suppose I shall be there next week, but I write my letters at once, lest my passport should come sooner, for then I go straightway.

"The Emperor of China is dead. He died of paralysis, August 22nd. I shall be able to tell you more about this from Peking; but it is said that the young heir to the throne is only eight years old. The regency is said to be anti-foreign. Prince Kung is not of the Council, but retained in his office as Minister for Foreign Affairs. I do not think this state of things looks well for peace; so we may have a revolution as well as a rebellion in China; but the Lord reigneth, and He doeth all things well; and I trust to be able to prosecute my work without hindrance. \* \* \*

#### SECURING MISSION PREMISES, AND ATTENDANCE OF THE PEOPLE ON CHRISTIAN WORSHIP.

"The new English settlement here is a good position—all the front lots are sold, but I have sent in an application for a lot which may be granted in addition. I shall take it in my own name and responsibility, and it will do for our house if we so decide—if not I can then sell it. Edkins's little chapel I am much pleased with; he gets congregations of intelligent, decent people. I was with him yesterday—the service was partly reading, partly explanatory, and partly address; and the hearers were very attentive, and made sensible remarks. I am thus far pleased with the people and their evident cultivation. I shall slip into the dialect in a little time, and I doubt not I shall be as much interested in all my work here as I anticipated. It is a fine field, and much will be done, by God's blessing, among the people here and at Peking. God has opened up a way to this part—let us go in and possess it for Him. \* \* \*

"I am much pleased with the congregation. I have been to all the meetings on Sunday and week days, and much is doing, and much hoped for, and there is good prospect of success. But you must send us men as soon as possible, if we are to occupy this place and Peking—they are both important. If you send us help in the winter, we can have it by spring;—till March we are frozen up—that is, from December to March.

"Edkins, like a Christian soldier, finds his solace to his grief in his work. With kind regards to the Directors and Mr. Prout,

"I am, yours very truly,

"REV. DR. TIDMAN.

(Signed)

"WM. LOCKHART.

"3 P.M. I am to have my passport to-morrow at 12, and then I start in carts for Peking."

Dr. Lockhart's expectation of obtaining a passport from the British Ambassador was shortly realized, and the following letter contains a description of his advance to the capital and his reception by Mr. BRUCE.



"Peking, September 18th, 1861.

"MY DEAR FRIEND,—I have arrived, by God's great goodness, at the end of my long journey, and am at Peking, living in this Tartar city, at the British Legation, as Mr. Bruce's guest. As soon as I got my passport, I started, and in five carts journeyed the hundred miles from Tien-tsin to Peking; it took me two and a half days to do it. What a contrast with the beginning and end of my journey! I was two hours slipping down to Dover, one hundred miles from London, and the final one hundred miles were nearly three days in accomplishing. However, at last I rolled in my cart under the great gates, and entered the Imperial city, thanking God for all the way in which He had led me, and given me grace to enter on this place as the hoped-for sphere of labour. Mr. Bruce has been very kind, and promises to help me; at present I am a visitor, but I shall be very loath to go away, and shall try all plans to secure my residence here. I believe this will be accomplished, and that soon I shall be able to report that I have entered on my work in this place. When once settled here, I think I shall be little disposed to leave for Hankow or other places, till on my return home I may go there.

#### DESCRIPTION OF PEKING, AND PROSPECTS OF USEFULNESS.

"This is a grand place for work; it is the capital, the vital heart of the empire. I expected to find much dirt here, and *it is* here in quantity; but still there is much of great interest—its walls, its gates, its streets and palaces are all vast and fine. I have seen the old Jesuit Observatory on a grand terrace on the walls, with its neat bronze instruments by Verbiest, Ricci, Schaal, and others—not used at present; they are immense things, and richly ornamented. Also, in another part of the city, the old Romish cathedral; on its gate is the inscription, 'Via regia cœli 1657.' The walls were painted by Ghirardine. It is being repaired most fully after long neglect and decay. I am going to the old cemetery, where Ricci, Schaal, and many others of the old missionaries lie interred; it is outside the city, in the West.

"I hope my coming will be the commencement of Protestant Missions in Peking, and that the London Missionary Society will not give up the place. There is a house I shall try to get in a few days, but owing to the death of the Emperor, affairs are unsettled, and nothing can be done just now. When Mr. Bruce feels at liberty to attend to this house affair, I shall try to buy it, as it is of consequence to procure permanent quarters; and I should only be too glad to purchase, if only to commit you to the keeping up the station. The more I see of the place, the more important, in every way, does it appear to me.

"To-day is the anniversary of the captivity of the prisoners, and of the battle of Chang-kea-wan. I passed over the battle-field last week; and, curiously enough, Major B——, who came out to get tidings of his son's fate, leaves Peking on his return. He is not satisfied with anything he hears of the affair.

"Excuse a short letter, as I have just found that a gentleman is leaving, and this may be sent on with the chance of catching a mail.

"Yours very truly,

(Signed)

"W. LOCKHART.

"REV. DR. TIDMAN."



## "THE YANG-TSI-KIANG—THE GREAT RIVER OF CHINA."

OUR enterprising Missionary, the REV. GRIFFITH JOHN, has made a voyage up the YANG-TSI to HAN-KOW, with a view to form a permanent Missionary settlement in that great emporium of commerce, with a population, though now greatly reduced, of not less than *one million souls*. The result of his inquiries is encouraging, and we doubt not that, by the blessing of God, a Christian Church will shortly be established in this heathen city.

The description given by our Brother of the GREAT RIVER must prove both interesting and instructive to every attentive reader; and we trust, that hereafter the messengers of mercy will be found on its mighty waters, visiting the several provinces of China, through which it rolls in its majestic course of nearly THREE THOUSAND MILES.

"Hankow, September 18th, 1861.

"MY DEAR BROTHER,—In company with Mr. Wilson I left Shanghai on June 9th, and arrived at Hankow on the 21st. Our object in visiting the place was to see whether it was desirable and practicable to establish a Mission station here, in the present state of the surrounding country. We had not remained here many days before we became deeply impressed with its importance, and of the desirableness of its being occupied without delay. I know of no place in China that has a stronger claim to the prompt attention of the Society. Having made up our minds on this point, our next task was to look out for a suitable house, and after a great deal of searching, and a vast amount of talking, we succeeded in procuring one that will answer our purpose for the present.

### PERILS OF THE VOYAGE.

"With the view of bringing my family to Hankow, I returned to Shanghai on August 6th, in a native boat. On the way we encountered a terrible squall, which threatened the immediate destruction of our crazy craft. The crew, with the exception of one man, lost all presence of mind, and, having given up all for lost, they sat down trembling like so many aspen leaves. But the storm soon passed away, and we were left monuments of the providential goodness of God's mercy.

"On the 2nd September, accompanied by my family, I bid adieu to Shanghai, and reached Hankow on the 12th. Since, I have been busily engaged in getting things into order, and in a day or two I hope to be able to commence daily services in our preaching-hall.

### YANG-TSI-KIANG.

"The river *Yang-tsi* is deservedly celebrated throughout the world. It is known in China by the terms, the '*Son of the Ocean*,' the '*Great River*,' the '*Girdle of China*,' &c. It takes its rise on the south-western side of the Bayan-kara, in Tsing-hai or Koko-nor. At the distance of 1300 miles it joins the Yah-lung Kiang, in Yun-nan. Above this junction its main trunk is called King-sha Kiang; viz., Golden Sand River; below it is called *Yang-tsi Kiang* and *Ta Kiang*, or Great River. Its entire length in a direct line is about 2000 miles, and about 3000 in all its windings. For four or five months of every year its great body and depth afford ample room for the *largest* steamers, *hundreds* of miles above Hankow, and



throughout the year for vessels of a smaller kind. Its tributaries are large and numerous; and the basin drained by this magnificent river is estimated at 750,000 square miles. Its water is very muddy, by reason of the large quantity of silt which it carries in its bosom, and deposits in the form of islands along its channel. The current is strong at all times, but exceedingly so during the annual rising of the water. The flooding commences about the end of the fourth Chinese moon, and reaches its maximum height in the seventh, when it begins again to subside. It rises annually from thirty to thirty-five feet, and sometimes much higher. About twelve years ago it rose forty-five feet, and the whole of Hankow was twelve feet under water. Much property was destroyed, and many lives lost. Communication was carried on by means of small boats. These visitations are, however, but rare. Were it otherwise, Hankow, instead of being the greatest mart in the empire, would have been an unknown mud-hut village. During most of the above period all the low country, for miles on both banks, is under water. In June, the country from Nanking to Hankow presented a remarkable spectacle. Both banks were obliterated; most of the islands had wholly disappeared; many a village had been partially or wholly swept away; where, at other seasons, the river is only half a mile wide, there it spread out into a vast sheet of water, pierced here and there by tops of trees and the roofs of houses, and lost in the embraces of the horizon. The god of the land and grain was to be seen occasionally seated on a high mound or bank, having been removed from his watery shrine by his worshipper, who believes in his omnipotence to save and bless others, though impotent to save himself. At some villages the people were seen clinging to their mud walls, though surrounded by the devouring element, anxiously waiting the next move of the 'Son of the Ocean.'

"At present the general appearance of things is considerably changed. The banks are becoming more defined, the islands have reappeared, the people are returning, the mud-huts are being rebuilt and repaired, and the grass and green herb are beginning to spring forth and beautify the plain. Along the banks of the river there are many cities, towns, and villages. At most places anarchy, poverty, and wretchedness seem to reign. For about ten years the whole country, from Chin-kiang to Hankow, has been a battle-field or a camp. Most of the cities and towns have been lost and won again and again. The river has been almost blocked up, and the native trade suspended during the above period. Chin Kiang, Nanking, Wú-hú, Ngan-king, Kiú-kiang, are mere camps, and though formerly flourishing and important, are now wretched, and, for the most part, commercially worthless. Such is the river and the present aspect of things along its banks.

#### THE PROVINCES THROUGH WHICH THE YANG-TSI PASSES.

"Some idea of the importance of this river, both in a Missionary and commercial point of view, may be formed from the nature and magnificence of the provinces through which it passes.

"There is the province of SI-CHUEN (*i. e.*, Four Streams), whose area is estimated at 166,800 English square miles, and whose population, according to the Census of 1812, is upwards of *twenty-one millions*. It is the largest province of the eighteen. It is rich in grain, silk, tea, horses, metals, musk, and rhubarb. Its mineral productions are abundant. The climate is reported to be good, and the scenery grand and beautiful. The Yang-tsi Kiang receives some of its largest tributaries from this province.



"The population of YUN-NAN (*i. e.*, the South of the Cloudy Mountains) is between *five and six millions*, and its area about 108,000 square miles. It is bounded south by Annam, Laos, and Siam, and west by Burmah. A considerable trade is carried on between these countries and China through Yun-nan. Very little is known of the province and its resources. The Yang-tsi Kiang enters the province on the north-west.

"KWEI-CHEU (*i. e.*, The Noble Region) contains a population about as large as that of Yun-nan. Its area is about 64,554 square miles. Its productions consist of rice, wheat, musk, tobacco, timber, and cassia; it abounds also in lead, copper, quicksilver, and iron. The poppy also is largely cultivated in this province, as well as in those of Si-chuen and Yun-nan. Its cultivation has been more than doubled within the last few years. The native opium bids fair to supplant the foreign, being not much inferior in quality, and far cheaper in price.

"HU-NAN is 74,320 square miles, and contains a population of about *nineteen millions*. Its mountains are lofty, and its plains extremely fertile. The Tung-ting lake is the largest in the empire. The mountains of Hú-nan supply many a province with timber and coal. Malachite, iron, and lead are also excavated.

"HU-PUH, the province in which I now write, is about 70,000 square miles. Its population is more than *twenty-seven millions*. Its productions are corn, rice, silk, cotton, tea, fish, and timber. It contains the largest mart in China, and one of the largest in the world. Its position is central, and commands an easy access to every part of the country.

"KIANG-SI is 72,176 square miles, and contains a population of *twenty-three millions*. It is celebrated for the beauty of its natural scenery, the porcelain manufactories of King-tuh Chun, and as containing the residence of Ch'ü-Hi, the Commentator of Confucius, and the greatest philosopher of China.

"NGAN-HWEI is about 48,000 square miles, and contains a population of about *thirty-four millions*.

"And, finally, there is KIANG-SU, with its population of nearly *thirty-eight millions*.

"In these regions the beauty and riches of China are most amply displayed; and whether we consider their agricultural resources, their great manufactories, their various productions, their many canals and tributary rivers, these two provinces doubtless constitute the best territory of China.

"Such is the vast territory into which we are introduced, and the immense population with which we are brought into contact, by the recent opening up of this 'Great River.' But this is not all. With this river at our command, we can with ease, by means of its numerous affluents, penetrate those provinces which lie on the north and south of those which line the banks of the Yang-tsi: and eventually we shall be able, if necessary, to proceed beyond the confines of China Proper into the very heart of Tartary and Thibet.

#### HANKOW.—DESCRIPTION OF THE CITY.

"A Roman Catholic Missionary, writing of this spot in 1845, says:—"The night had already closed in when we reached the place, where the river is entirely covered with vessels of all sizes and forms, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of



street, having each side defined by floating shops, and after four hours toilsome navigation through the difficult labyrinth, arrived at the place of debarkation. For the space of five leagues one can only see houses along the shore, and an infinitude of beautiful and strange-looking vessels in the river, some at anchor and others passing up and down at all hours.'

"Ere it was burnt down by the rebels, about five years ago, it must have presented a wonderful spectacle. It even now reminds one of such cities as Sú-chew, Hang-chew, and Canton. The streets are wide, the shops are large and deep, and the population is great. Representatives of all the provinces in China are to be found here, and all the variety of the productions of the whole country were formerly brought to this mart. The rebels have visited the place four times. On the first three, the persons and property of the people were respected. On the fourth occasion, however, the people having joined the Imperialists in opposition to the insurgents, the place was converted into ashes. Notwithstanding, it is recovering itself rapidly, and the people say that one year of peace and security would restore it to its pristine glory and importance; a more convincing proof of its inherent vitality is not needed than the flourishing aspect which it now presents, after such a fearful conflagration.

"I was told but the other day, by a respectable foreign merchant here, that since June the trade of Hankow has not been less than two millions sterling, and that in all probability it will be six millions next year, at the same season. The place is quite imposing in its general appearance. The principal street is, the natives say, about ten miles from the lowest point on the Yang-tsí to the highest point on the Han. On the opposite side of the Yang-tsí is Wú-chang, the provincial capital. The city is large and prettily situated. It is divided into two sections by a range of hills. Its population in former times must have been about 800,000. The circumference of the wall is about ten miles. On the opposite side of the Han river is the city of Han-yang. This is a small city, and of no great commercial importance. In former times the population of these three places was probably between two millions and a half and three millions. Well has it been termed by the Chinese Tien-chia-chí-chung (*i. e.*, Middle of the Empire) and Tien-hia-chí-sin (*i. e.*, Heart of the Empire). Commercially it was so, and is destined to be so again. The merchants are quite alive to the importance and advantage of the place. There are no less than twenty-two foreign hongs opened at the place already.

#### EFFORTS MADE BY THE ROMAN CATHOLICS IN THIS PROVINCE.

"Neither have the Roman Catholics been blind to the advantages which this place presents for carrying on the work of proselytism. Three young men, who had just arrived from Europe, were my fellow-passengers to Hankow. There are twelve foreign Missionaries and thirteen ordained natives in this province. They have 15,000 converts. They complain that the work makes but slow progress at present, on account of the prevailing impression that Christianity is a political institution, that the Missionaries are the emissaries of foreign princes, and that the preaching of the Gospel is only an ingenious way of preparing the minds of the people for the advent of new masters.

"This is their head-quarters in the province. The Bishop of Hú-puh is also the Pope's Legate. The Church of Rome has not been slow to send Missionaries to other parts of this glorious sphere. Men have been despatched to all parts of

the empire. They are determined to have China, if men, money, talent, and devotedness can secure it. The Romish Church in her sphere is as active as the merchant is in his. It is high time for Protestant England to ponder deeply the enormous crime of leaving this noble prize in possession of the devil, or letting it pass quietly into the hands of 'the Man of Sin.' Oh, where is our love to our Saviour, our longing for the salvation of souls, our interest in the moral and spiritual elevation of our race, gone? May God send His Spirit to awaken within us a sense of our sin and shame.

"Yours, very truly,

"REV. DR. TIDMAN.

(Signed)

"GRIFFITH JOHN.

"P.S.—I have forgotten to mention that, so far, my experimental preaching here has been quite satisfactory. I have been preaching and distributing books in the streets to a considerable extent. The preaching is generally listened to attentively, and the books are received gladly. The names of God and Jesus, and certain terms peculiar to the Christian religion, are quite familiar to many, having heard them from the insurgents. I am not able to say as yet what will be the result of the discovery of the identity of the terms. I remember two or three cases in which my preaching was objected to, on account of its being identical with the doctrine of the 'Monsters,' as they term the rebels.

"Generally, however, they seem to be indifferent on this point, and listen very quietly.

"G. J."

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## SHANGHAE.

### PROGRESS OF THE GOSPEL IN THE CITY AND SURROUNDING COUNTRY DURING THE PRESENT YEAR.

OUR Brethren at SHANGHAE have suffered serious interruption in their work from the continued presence, within a few miles, of a large body of Insurgents, who have been watching for an opportunity to take the city. In the execution of this purpose, they have hitherto been deterred; but the country around has been devastated, and the people either slaughtered or dispersed. Nevertheless, our Brethren have not ceased regularly to visit several out-stations, and to preach the Gospel to the afflicted people; and they now report the gratifying fact that in the city and the surrounding districts, nearly TWO HUNDRED Native Converts have been admitted to the fellowship of the Church—a fact which cannot fail to awaken both astonishment and gratitude.

The following most gratifying Report has been received from the Rev. John Macgowan, writing on behalf of himself and his associates at Shanghae:—

"Shanghae, October 4th, 1861.

"DEAR SIR,—In reviewing the past six months, we rejoice to believe that, although discouragements in preaching the Gospel have existed, and do still exist,



yet that there is much to light up the gloom which idolatry has cast over the land, and to induce the Missionary to believe that the Spirit of God is at work among the masses of the people.

#### DIFFICULTIES AND DISCOURAGEMENTS.

"The discouragements are already known to you. They arise principally from the apathy with which the Chinese regard the future life. In the majority of cases, they appear to be totally indifferent as to what may be their condition when they have passed away from this world; and therefore, when the reward of the Christian is presented, as an inducement to believe in Christ and Him crucified, it presents none of those attractions which appear so great in the eye of the inhabitants of Western Nations. Another impediment which lies in the way of the speedy reception of the Gospel is the very imperfect idea which the Chinese have in regard to sin. They cannot be brought to look upon it in that heinous light in which it is presented to us in the Word of God: in fact, very few are willing to admit that they have any sin at all; and therefore, when the Gospel is preached, denouncing man as the subject of sin and corruption, it clashes with all their preconceived ideas, and brings in a doctrine which is almost wholly new to them. These discouragements, however, are just such as might have been expected as the results of centuries of idolatry. The hearts which have been so long alienated from the true God, cannot be supposed to have retained any true conception of His nature or requirements. On the other hand, we are happy to inform you that, during the last six months, the Gospel has been steadily gaining ground; our numbers are continually increasing, and the number of Christian professors in this heathen land is being gradually augmented. The utmost efforts have been put forth to bring the knowledge of the way of salvation within the reach of as many as possible. We have had daily services in the City, both in the large and small chapels. The several *country stations* have also been frequently visited, and latterly a plan has been adopted by which the Chinese Hospital, with its immense daily attendance, shall be thoroughly evangelized. We also have in prospect the opening of a place for preaching on what is called the Mo-loo, in which a morning service will be held. The importance of this district has been already brought before your notice in a letter from Mr. John. Since that time the population has very much increased, numbers flocking to this and the other parts of Shanghae from the disturbed districts. Our proposed plan, therefore, will bring the Gospel within the hearing of great numbers who have never as yet heard it, and who may not have the time or the inclination to come to our chapels in the City.

#### LABOURS AND SUCCESS.

"During the past six months, our greatest success has been in some of the country places. Many obstacles which exist in Shanghae to the spread of the Gospel, are not found there. Here, every one seems immersed in selfishness, or influenced in some degree by the debasing influence of the foreign residents; whilst there, much more simplicity is found, and a readier assent given to the doctrines of the Cross. In T'say-So, for instance, our success has been altogether remarkable; in six months *seventeen* members have been admitted by baptism into Christ's Church, whilst not a single individual has been brought under Church discipline. In reference to T'say-So, we most gladly take this opportunity of bearing witness to the very great efficiency of Medical Missions in furthering the cause of Christ. It



is the testimony of many residing there, that the feelings of the people in regard to Christianity have been very considerably changed from what they formerly were. Amongst other causes which have tended to produce this change, the most prominent one is a very remarkable cure effected by Dr. Henderson, on one of the inhabitants of that place. This man had been afflicted for several years by a disease which was considered by the Chinese doctors to be altogether beyond the reach of man. He was brought to our hospital at Shanghai, and in a few weeks was able to return to his home rejoicing. This case has had a most powerful effect upon the minds of the people, and a turn has been given to affairs, which we believe to be the commencement of a great in-gathering of souls.

"Independently of what has been done in Shanghai, and of what is still being carried on, a great deal has been done in the country, in the way of Bible and Tract distribution. Many families have been supplied with the Word of Life or with epitomes of Gospel truth; several districts have been visited and preached to, and well-founded hopes are cherished that the doctrine of Christ crucified has shed light over many a dark soul. The number of members now belonging to the Church at Shanghai amounts to sixty-two, showing an increase of *ten* members during the past six months. Tsanka-Azah consists of thirty-eight, of whom *eight* have been received during the same period; Lui-kaong of thirty-three, of whom *eleven* have been baptized; T'say-So of twenty-three, of whom *seventeen* have been admitted; Súng-Keang of thirty-five, of whom *three* have been baptized—making the total number of converts in Shanghai and the surrounding districts ONE HUNDRED AND NINETY-ONE.

"Thus you will see that steady progress is being made in every direction; and now that our several situations have been assigned to us, we shall be able to concentrate our efforts to better purpose; and I confidently hope and believe that the coming six months will see a still greater increase of Church members.

"I remain, dear Sir,

"On behalf of the Committee,

"Yours very sincerely,

(Signed) "JOHN MACGOWAN."

"REV. DR. TIDMAN.

### POK-LO.

No event, however interesting, in connection with the Society's long continued and extended labours in China, surpasses in importance the origin and progress of the cause of Christ at POK-LO. It is a town of about fifteen thousand inhabitants, situated in the Canton Province, and about a hundred miles from the British Colony of Hong Kong. To render the present communications more intelligible and instructive to our readers, it may be necessary to recapitulate the facts connected with the brief history of this interesting Mission.

In the year, 1856 our honoured friend Dr. Legge reported the interesting case of Ch'eä, a Christian convert, from Pok-lo. He was a man advanced in years, and his mind had been awakened to the truth and divinity of the Gospel by instructions he had received from a colporteur



in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a Native Convert; in 1858 he made another visit, attended by two other Converts, and in the year 1859 he appeared with two more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'ea again presented himself to Dr. Legge, with *nine* additional candidates for Christian baptism, making a total of *fourteen* souls brought to the knowledge of the Saviour by the Christian zeal of this venerable man. In the spring of 1860 the Rev. John Chalmers, accompanied by Tsun-Sheen, the Chinese Evangelist, made a visit to Pok-lo, where they were greatly cheered both by the steadfastness of the converts already received, and by the urgent application of many of the people for Christian baptism; and of these, *forty-four* were deemed suitable subjects for that ordinance.

In the month of January last, *sixteen* additional individuals from Pok-lo and its vicinity were received into the visible Church by Dr. Legge, at Hong Kong, "making a total," as our friend observed, "up to that time, of *eighty-five* individuals who had publicly come over to the Christian camp."

In May last both Dr. Legge and Mr. Chalmers again visited Pok-lo and the surrounding country, when they received *upwards of forty* additional converts; and arrangements were then made for opening a sanctuary in which the Native Christians should meet to enjoy the truths and ordinances of the Gospel.

Such had been the rise and progress of the kingdom of God. The seed of truth sown in the heart of an aged and obscure individual had been watered by the grace of the Holy Spirit, and through progressive years it had brought forth thirty, sixty, and a hundred fold. All was promising; and it was hoped that a European Missionary might shortly be appointed to this inland station, and preach the Gospel without let or hindrance. These bright prospects have, however, been suddenly overcast. In the early part of October, Dr. Legge received intelligence that a spirit of enmity and persecution against the Native Brethren had been exhibited by the higher class of their countrymen; and, after obtaining an assurance of redress from the Governor of Canton and a native officer to protect him on the journey, he hastened to Pok-lo. The result of his visit is communicated in a letter dated 14th October, from which we supply the following extracts:—

Hong Kong, 14th October, 1861.

"DEAR BROTHER,—I returned yesterday from a second visit made to Pok-lo, and hasten to give you some account of it, with the reasons which led to it.

"In the month of July we effected the purchase of a small house in the city of



Pok-lo, in the name of the Society, and were proceeding to have it fitted up as a chapel, hoping that it would be the first of many places of worship in that district into which the people might be gathered in the name of God and of Christ. But Satan was not to be cast out so easily. One of the gentry came forward and laid claim to the property. We wished to submit the matter to the decision of the district magistrate. Our opponent, however, took violent possession and proceeded from one act of aggression to another, till affairs wore a very threatening aspect as concerns the safety of our Native Brethren. Fortunately we were able to avail ourselves of the kind feelings and influence of Mr. Parkes, one of the allied Commissioners in charge of Canton. In consequence of his earnest representations, the Governor-General took step after step to secure the vindication of our Treaty rights, and to repress the violence of evil men; but nothing was effected.

"On the 2nd inst. I went to Canton to have personal communication with Mr. Chalmers on the course we should take. On the 3rd we saw Mr. Parkes, when he asked me if I was prepared to proceed at once to Pok-lo. I had a plan to go there a few weeks later and see what I could do single-handed with the magistrates and gentry; but I could not hesitate to put myself into Mr. Parkes' hands. 'It would show,' he said, 'that we were in earnest, and he had never known the Chinese authorities but to yield when they were assured of that.' On his representation the Governor-General deputed a special officer to go with me to Pok-lo to insure my safety, and to procure me free intercourse with the magistrates and gentry. A pious friend was willing to accompany me, and with the change of the tide, on the morning of the 5th, we left Canton.

"My escort proved an agreeable friendly man, and gave me his letter of instructions to read and copy.

"On the morning of the 8th, we sighted Pok-lo, and had hardly done so, when a boat met us with the superintendent of police on board. He was sent forward to announce that '*the thing was settled*,' and that the magistrate, who had gone to Wye-chow, would be back in the course of the day, and deliver the title deeds of the house, regularly stamped, and put me, moreover, publicly in possession of the premises.

"This was joyful intelligence. It had happened as Mr. Parkes had said. Up to the day before, every one of the Governor-General's despatches had proved but a *brutum fulmen*. The thunder might roar in Canton, but what cared they a hundred miles off? On Monday, however, they got news overland that a special officer was on his way, having an Englishman with him, to require full and immediate justice. The effect was immediate and powerful. Three of our Native Brethren came off and told me that the district magistrate had been suddenly roused to activity. Late in the evening before, he had sent for the former owner of the house, and then for the representatives of the gentry, and with daylight that morning police-runners had been about erasing every vestige of the offensive and threatening placards.

"The magistrate did return from Wye-Chow in the evening, and soon after came on board our boat, bringing the title-deeds with him. I have not time to relate the particulars of my conversation with him. He submitted to any amount of remonstrance on the inconsistencies of his statements. I felt both pity and shame for him, and was glad when he went away, leaving the documents with me.

"During the night the prefect of Wye-Chow arrived, along with the magistrate of the adjoining district of Kwee-Sheen, and other officers. In the course of Wed-



nesday forenoon I was visited by this magistrate and a military officer of the third degree, and to them I gave in writing my own views. They had given me the title-deeds, and were to put me in public possession of the house. So far well; but I must require two things more. First, as they had allowed placards against foreigners and all Christians to be posted up both in Pok-lo and Wye-Chow, they must issue proclamations in both places, containing the 8th and 12th Articles of the English Treaty, which stipulated for the protection of Chinese Christians, and the right of Missionaries to buy land and houses, to build chapels, and to preach in any part of the country. Second, they must do their utmost to apprehend Soo Hoy-ü, who, they said, was now in hiding, and deal with him in some way which should mark their sense of the enormity of his conduct. It was not for me, as a Missionary, to ask that he should be punished; Christ came not to destroy men's lives, but to save them; but it belonged to *them* to show themselves a terror to evil doers.

"They pledged themselves that both these things should be done.

"When these officers had gone, I was visited by four of the gentry—the heads, indeed, of the general committee of the gentry of the district—and it was my task to lecture them from the Treaty and the Scriptures. I hope the interview was productive of good. But, like the officers, they were all complaisance. I longed for some show of resistance, but there was none. I might bray them in the mortar, but they took it, or made as if they took it, all in good part.

"In the afternoon we went on shore to an entertainment at the magistracy, where the prefect of Wye-Chow took the lead. He excused himself for not visiting me in the boat, on the ground of lameness, and he was evidently labouring under a severe attack of gout. I went over the same points with him as I had done with the magistrate of Kwee-Sheen, and with the same result—his apparent approval and assent. By-and-bye nine of the gentry came in, and expressed their sense of the bad conduct of Soo Hoy-ü, and their satisfaction that the matter was adjusted. This over, we moved in procession through half-a-dozen streets, crowded with spectators, to the house, where the prefect formally handed it over to me. Then the gentry made their appearance again, and there was a great amount of speech-making on both sides. I told them that the house would now be converted into a hall for the preaching of the Gospel, and I hoped it would be a great blessing to the city and district; yea, the spiritual birthplace of many of them then present. They answered that they did not doubt it!

"The procession was re-formed, and they conducted me back to the river.

"I was really overwhelmed with astonishment at the course of things, and could hardly arrange my thoughts to acknowledge aright the wonderful ordering of events in the providence of God. Never was I so disgusted with the deceit in which the higher classes of the Chinese are steeped; never did I feel so much the *renewing* work which is necessary for all the people.

"I saw at intervals a good many of the Christians, who were rejoicing, as birds escaped from the snare of the fowler, while I spoke of the gratitude they owed to God. I cautioned them to make a right use of the deliverance He had given them, and, instead of glorying over their enemies, to seek with their well-doing to put their ignorance to silence.

"We left Pok-lo on Thursday, and reached Canton on Friday night, and arrived here yesterday, to the great relief of my family, who had not heard from me for a



week, and to be relieved myself by finding them all well. God has, indeed, put a new song into our mouth.

"I remain, my dear Brother,

Yours very sincerely,

(Signed)

"JAMES LEGGE."

"REV. DR. TIDMAN.

Within a fortnight after the proceedings described by Dr. Legge in the foregoing communication, he received the painful tidings that his sanguine hopes had for the time been grievously disappointed,—that the native authorities, who had appeared for the hour to yield to the influence of their superior the Governor of Canton, had basely departed from all their engagements, and that they had themselves become parties in a series of cruel persecutions, terminating in the torture and murder of the faithful CH'EA—the proto-martyr in the cause of Protestant Christianity in China.

The facts recorded in this letter, though deeply painful, can awaken neither surprise nor fear in the minds of reflecting Christians. Persecution for Christ's sake, is the sure and invariable result of faith in His name and obedience to His will. But it is no less certain that persecution has ever defeated its own design, and has been overruled by God for the furtherance of the Gospel; and we doubt not that in CHINA, as in MADAGASCAR, the blood of the martyrs will prove the seed of the church.

"Hong Kong, 31st October, 1861.

"DEAR BROTHER,—A sad reverse has taken place in the condition and prospects of our Mission at Pok-lo, during the short time that has elapsed since I wrote to you by the last mail. Indeed, while I was penning my letter to you, and telling you of what great things had been done for us, our dear Brother Ch'ea was in the hands of ruthless enemies, and on the eve of receiving from them, according to the most likely accounts which have reached us, the crown of martyrdom.

When I was at Pok-lo, on the 8th and 9th, I made many references in my communications with the Mandarins and gentry to Soo Hoy-ii, who had been the prime mover in all the opposition to our obtaining a chapel in the city, and had, indeed, advanced a claim to the house which we had purchased. My inquiries were uniformly met with the statement that he was in hiding, but that he would be sought out and punished for the lawless conduct of which he had been guilty. Not a hint was given that there would be any difficulty in dealing with him, or that the happy settlement of our affairs was likely to be disturbed. At the very time when the authorities were feasting me, a flag, at once of rebellion against the Provincial Government, and of persecution against Christianity, was raised at Wye-chow, and several thousand men gathered round it. On the 10th, while I was on my way back to Canton, the Prefect of Wye-chow, and the District Magistrate of Kwyeshen were made prisoners on their return from Pok-lo.

"When I left, Ch'ea remained in temporary charge of the house. He was full of joy, as I was, and unsuspecting of danger. On the evening of the 13th, he was



forcibly carried off by a body of ruffians, led by Soo Hoy-ü and a confederate like himself. They took him to a village not far off, and hung him up all night by the arms and feet to a beam. During the two following days, he suffered much torture and insult, and on the 16th he was taken to the river side, and, on refusing to renounce Christianity, was put to death, and [his body thrown into the stream. Such is the account which has reached us. At present I wait for more intelligence before offering any reflections upon it. His Christian Brethren lost sight of him after he was carried off on the 13th; and what they report of his subsequent treatment and death is only the statements floating about in the neighbourhood.

"They lost sight of him, for they had enough to do to take care of themselves. On the 14th, the triumphant foe declared his intention to burn the village of Chük-ün, and the Brethren there, with their families, fled to villages more remote, where they could take refuge with Christian friends. On the 17th, fourteen of them made their way to Canton. The man from whom we purchased the house came here, bringing his wife and daughter with him. Others came from Pok-lo; and, four days ago, two came from Kot-leng, saying that persecution was extending to their neighbourhood as well, and a reward offered for the heads of the two principal men among them.

"I have obtained a copy of part of a placard posted up in Wye-chow, and purporting to be issued by the whole city. It offers 50 dollars for the death of every foreigner coming among them, and 20 dollars for the death of every Chinese aiding in bringing the foreigner there, or in circulating his books.

"Such is the present posture of affairs. Our Brethren are indeed in an evil case.

"There is much about the movement which is not easy to understand. An element of disaffection to the Chinese Government enters largely into it. The flag bears the inscription of 'Security to the Government, and Extermination for Barbarians;' but the whole proceeding is in defiance of the authorities, and the Governor-General said to Mr. Parkes that he himself was the man who was in most danger from it. The leaders, I conceive, are stirring up the hatred of the people to foreigners, and their dislike to Christianity, as a cloak to their own ambitious ends. Of course they are acting in flagrant violation of the stipulations of the Treaty; but what is to be done? The Native Government has not power to enforce the Treaty. Mr. Chalmers has put the affair into the hands of our Consul at Canton, and it remains to be seen what steps the Governor-General will take. Should he not be able to do anything, there remains to us a reference to our Ambassador at Peking; and, should that be ineffectual, it still remains for us to appeal, as we are now doing, to God. We are meeting here every morning this week, for an hour, continuing in prayer and supplication. Nearly fifty Chinese Christians, including five of the refugees, assemble. It is, in fact, their meeting. Painful and discouraging as the thing is for the present, no one seems to doubt but that it will ultimately turn out to the furtherance of the Gospel. There has been much hitherto about the progress of the truth in Pok-lo district, to remind one of the primitive forthgoing of Christianity. Persecution only makes the resemblance more striking. We are ready to inquire, Who will take Ch'ëa's place? But we may not limit the power of God. Will not that country be henceforth contemplated with a new interest, even from heaven?

"The above imperfect narrative will enable you to form a realizing conception of the sad state in which this whole empire is. The Government is effete. The foun-



dations are destroyed. There must be a change in it. Help will come from God, but through what human instrumentality we do not yet perceive.

\* \* \* \* \*

"When I was in Canton, I was much pleased to see the progress which the Wesleyan Missions have made there. They have got four good dwelling-houses, a handsome chapel, and two or three preaching stations in eligible places, where chapels may yet be built. All this they have been able to accomplish by means of a donation from a generous Wesleyan friend in England of £10,000, to be devoted to the building of chapels and houses in India and China. Is there no friend of the London Missionary Society who will similarly come forward to its help in the same way, for *Canton*, *Han-kow*, and *Tien-tsin*? I have thought much of this matter. We ought to go in boldly and numerously, and occupy the land. Our Wesleyan friends are wise—rightly, wisely wise—in their generation: let us learn from them.

"I remain, dear Brother, yours very sincerely,

(Signed) "JAMES LEGGE.

"REV. ARTHUR TIDMAN, D.D."

### DECEASE OF MRS. EDKINS.

IN our last number we announced this sad and solemn event, but were unable to give any particulars connected with the illness and decease of our lamented friend. During the month we have received from her bereaved husband the brief but mournful narrative which we now subjoin. From it we are thankful to learn that the mind of the sufferer was sustained in the prospect of the grave by the consolations of the Gospel; and that our Brother, though feeling most deeply the irreparable loss he has suffered, is still comforted in his affliction, and encouraged in his labours, by the presence and blessing of his Saviour.

"Tien-tsin, September 7th, 1861.

"MY DEAR BROTHER,—The mournful intelligence will have reached you by the last mail, that my beloved wife is no more. This bereavement, with which God has been pleased so deeply to afflict me, took place on the morning of the 26th August. The summer here has been very unseasonable and unhealthy, on account of great heat and the want of the usual rain. Mrs. Edkins became ill of diarrhoea, of a very obstinate and weakening kind, which continued for several weeks without yielding to medicine. At the end of July we proceeded down the river to Takoo for the benefit of sea air. This being insufficient, it became necessary to try Chéfoo, and we took passages in a vessel that was to leave in three or four days. We went on board and remained for a week, having at first great hope that the ship, being anchored several miles from land, the fresh sea breezes would have a very favourable influence. But the complaint increasing in intensity, and assuming the form of dysentery, was rapidly bringing the dear sufferer to her end. The departure of the ship was delayed by unforeseen circumstances from day to day, and when medical aid was procured from a Prussian vessel, life was already ebbing fast away.



"Though unconscious during the last hours of her illness, the weeks of bodily weakness and retirement which had preceded the time of her release, had been to her a time of much spiritual profit. She gave herself much to prayer, and the reading of the Scriptures, with other devotional books. The employment and the tone of her thoughts were a preparation to her for her great impending change. Her trust was in the merits of Jesus, and her hopes were fixed on the sinless purity of heaven. She loved to converse on the goodness of God, the paternal love of His dispensations, and the happiness of living in that world where there is no sin.

"She had a heart beating warm with Missionary sympathies, and was both useful and rejoiced to be so; but before two years in China had been quite completed, the voice of the Divine Master summoned her away. In her has been lost to the Mission one who had made considerable progress in the language, and who gave promise of effecting much good by her personal influence and efforts.

"This mournful event, all full as it is of gloom and grief to myself personally, I cannot allow to prevent me from prosecuting Missionary labours here. In the midst of saddening associations and remembrances I must continue to labour in the field, as grace from above may assist me to do, and looking for support to that merciful God who has so bitterly afflicted me.

"Mr. Lockhart has now joined me, and I leave it to him to speak of matters connected with the establishment and extension of the Society's operations here.

"I remain, yours very truly,

"REV. DR. TIDMAN."

(Signed)

"JOSEPH EDKINS.

## RETURN OF MISSIONARIES FROM CHINA.

It is with sincere regret we inform our friends that the Rev. Robert Dawson, of Shanghae, has been compelled, through entire failure of health, to return to his Native country. Our Brother, accompanied by Mrs. Dawson and the Rev. Hugh Cowie of Chefoo, embarked at Shanghae in the "Solent," on the 23rd October, ult.

## SACRAMENTAL OFFERING TO THE WIDOWS' AND ORPHANS' FUND.

It is respectfully requested that the amount specially contributed in reply to the appeal in our last number be *transmitted separately and without delay to the REV. EBENEZER PROUT, Home Secretary.*

It is hoped that, should it be found impracticable to make the sacramental Offerings now solicited on the first Sabbath of *the present month*, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.



## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—  
 For Rev. Dr. Legge, Hong Kong. To Miss Smith, Camberwell—For a Box of Useful Articles.  
 For Mrs. Sewell, Bangalore. To Mrs. Deeping, Newark—For a Parcel of Clothing.  
 For Rev. C. Campbell, Bangalore. To Miss Mac-lerie, Paisley—For a Box of Useful Articles, value £16.  
 For Rev. G. Hall, Madras. To Haverstock Chapel Juvenile Association—For a Box of Clothing and Useful Articles.  
 For Mrs. Mullens, Calcutta. To two Friends at Cheltenham—For a Parcel of Useful Articles.  
 To the Park Chapel Missionary Working Society, Liverpool—For a Box of Useful Articles.  
 To Miss Loudoun, Clarendon Terrace, Notting Hill—For a Box of Fancy and Useful Articles.  
 For Rev. J. H. Budden, India. To Church Street Chapel School, Epsom—For a Box of Clothing.  
 For Mrs. Lechler, Salem. To Mr. E. Howard—For a Case of Cotton Goods, value £50.  
 For Rev. E. Porter, Cuddapah. To the Young People at Howard Chapel, Bedford, per Miss Alliot—For a Case of Useful Articles.  
 For Trevandrum. To Mrs. Marsh and Friends, Chester—For a Parcel of Clothing.  
 For Rev. Wm. Hillyer, Jamaica. To the Forest Gate Missionary Working Association—For a Case of Clothing.  
 For Rev. S. M. Creagh, Maré. To the Young Ladies of Ailev Chapel Missionary Working Association, Bristol—For a Box of Useful Articles.  
 For Samoa. To E. Perkins, Esq., Bromsgrove—For two Kegs of Nails. To Miss Compston and Young Friends at Settle—For a Box of Clothing.  
 For Rev. W. W. Gill, Mangaia. To Miss Hadley, Coventry—For a Parcel of Books.  
 For Mrs. Birt, Peelton. To Mss Forster, Tottenham—For a Parcel of Clothing.  
 For Rev. R. B. Taylor, Cradock. To Friends at Hanover Chapel, Peckham—For a Box of Useful Articles, value £21.  
 To the Juvenile Missionary Working Associa-

tion, Castle Gate Chapel, Shrewsbury—For a Box of Clothing and Useful Articles, value £47.  
 For Pareychaley.  
 To Rev. T. Clark and Mrs. Clark, Whitstable—For a Parcel of Jackets for the Female Christians.  
 To Rev. H. Howard and Mrs. Howard, Thirsk—For ditto.  
 To Rev. E. C. Crisp and Friends, Lowestoff—For ditto.  
 To Mrs. Potter, Blackheath—For Portrait and Work Box.  
 To Miss Greene and Friends, Oundle—For Print, for Native Teacher, "Daniel Pilley."  
 To Mrs. Death and Mrs. Hickman, Lavenham—For Portraits and Print.  
 To Mrs. Bleakley, Norwich—For Portrait and Jackets.  
 To Mrs. Hallett and Friends, Old Meeting, Norwich—For a Work Box and Writing Case.  
 Princes Street Chapel, Norwich. To Mrs. John Piper and Miss Boardman—For Print and Handkerchiefs, value £5, for the Support of the Native Teacher, "John Alexander."  
 To the Misses Willett—For Portrait, Work Box, Writing Case, and Print.  
 To Mrs. Sutton, Mrs. Norman, and other Friends—For Jackets, Handkerchiefs, Scissors, Purses, &c.  
 For Rev. Maurice Phillips.  
 To the Churches at Henllan, Llanboidy, and Rhydyceigiad—For £11 for the purchase of Medicines and Instruments.  
 The Rev. J. L. Green desires to acknowledge the receipt of the undermentioned packages for the Students in the Institution at Tahaa, and to return his best thanks for the same.  
 A valuable Box of Clothing from the Berbice Sunday School, Hobart Town.  
 A valuable Box of Clothing and Tools from Friends at Geelong, and one from Mrs. C. E. Gibbs, Melbourne.  
 To Mrs. Dawson, Isle of Wight. To E. J. Wheeler, Esq., Clapton. To Miss Smeeton, Welford. To H. Clarke, Esq., and to a Friend—For Volumes and Parcel of Evangelical, and other Magazines.

## MISSIONARY CONTRIBUTIONS.

From 17th November to 16th December, 1861, inclusive.

Mrs. J. H. Gladstone, in accordance with the wishes of her late Father ..... 200 0 0	Mr. Smith ..... 0 5 0	Trinity Chapel, Bristol.	Vestry Box ..... 0 4 0
Legacy of the late T. Church, Esq., per Capt. Church ..... 252 8 2	Small sums ..... 0 18 6	Rev. S. Eldridge.	Sabbath Schools ..... 5 3 4
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<i>20l. 1s. 10d.</i>	

*DORSETSHIRE.**Upway.*

Collected by Mrs. Drake.	
Mr. Homer .....	0 10 0
Mr. Wm. Thomas .....	0 10 0
Mr. D. Thomas .....	0 4 4
Mrs. Roper .....	0 4 4
Miss Roper .....	0 5 0
Miss Nitt .....	0 4 4
Mrs. Drake .....	0 4 4
Mrs. Crocker .....	0 4 4
Mrs. Loveless .....	0 4 4
Miss Bug .....	0 2 2
Mr. Sumners .....	0 2 2
Mrs. Christopher .....	0 2 2
Mrs. Gale .....	0 3 3
Mrs. Mussell .....	0 4 4
Mrs. Pasher .....	0 1 1
Miss Nitt's Box .....	0 5 8
Master Wm. Gale's Box .....	0 13 0
Mrs. Drake's Box .....	0 1 0
Sunday School Chil- dren's Box .....	0 5 2
<i>4l. 11s.</i>	

*ESSEX.*

Auxiliary Society, per T. Daniell, Esq.	
<i>Coggeshall.</i> Rev.	
B. Dale .....	38 4 1
<i>Dunmoe.</i> Rev. H.	
Gammidge .....	44 10 10
<i>Bigdwell.</i> Rev. S. F.	
Bridge .....	3 15 0
<i>Stambourn.</i> Rev. J.	
Spurgeon .....	7 0 0
<i>Weatherfield.</i> Rev.	
J. H. Caudou .....	13 9 0
<i>Takeley.</i> Rev. H. C.	
Hardiman .....	3 10 0

*GLOUCESTERSHIRE.*

<i>Bristol</i> Auxiliary Society.	
W. D. Wills, Esq., Treasurer.	
On account .....	200 0 0
Legacy of late Mr. W. Weston .....	121 10 11
<i>321l. 10s. 11d.</i>	

<i>Henbury.</i> Mrs. E.	
Morton .....	1 0 0

*JERSEY.*

Per Mr. E. C. Williams.	
For two Children in Mrs. Dennis's School, Nagercoil, to be called Han- nah Lucy Hamon, and Harriet Mou- rant .....	6 0 0
For two Children in Mrs. Lewis's School, Santha- pooram, to be called Frances Bickersteth and Miriam James .....	6 0 0
<i>12l.</i>	

*HERTFORDSHIRE.**Baldock.*

Rev. S. Perry.	
Collection .....	1 8 0

*Hitchin.*

Per Mr. E. West.	
Mrs. Hailey .....	1 0 0
Mr. T. Perkins .....	1 0 0
W. Wilshe, Esq. ....	3 0 0
Miss Wilshe .....	1 0 0
<i>16l.</i>	

<i>Hunton Bridge.</i>	
For two Native Girls at Madras, called Emily Howard and Char- lotte Hall .....	5 0 0

*KENT.**Dartford.*

For the Chinese Mission.	
Mr. J. D. Parks .....	0 11 0
Lowfield Sunday School .....	0 14 0
<i>1l. 6s.</i>	

<i>Folkestone.</i> Rev. G.	
C. Smith .....	5 7 6

<i>Greenwich.</i> Maize Hill Juvenile So- ciety, on account .....	3 7 5
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*Sheerness.**Bethel Chapel.*

Rev. W. H. Smith.	
Collected by—	
Miss Tyler .....	1 4 6
Mr. J. Newton .....	0 10 0
Mr. W. Phillips .....	0 4 4
Mr. J. B. Thompson .....	0 4 2
Mrs. Clarke .....	0 4 1
<i>2l. 7s. 11d.</i>	

*LANCASHIRE.**Ashton-under-Lyne.*

Ryecroft Chapel.	
Rev. T. Green.	
Collections in	
Donation from Mis- sion Fund raised by Collectors .....	10 5 0
Donation from the Juvenile Society .....	6 6 0
<i>47l.</i>	
<i>Liverpool.</i> N. Rey- ner, Esq. ....	10 10 0

*LINCOLNSHIRE.*

<i>Brigg.</i> Per Mr.	
Freer .....	24 12 1

*Stamford.*

Rev. B. O. Bendall.	
Contributions .....	17 7 2
Rev. T. Paley .....	1 0 0
Sunday School .....	0 11 7

Mr. Smith's Box, for Mr. Muir- head's School, Shanghai .....	1 7 10
<i>26l. 6s. 7d.</i>	

<i>Thealby.</i> Per Miss Sewell, for the Bangalore Schools .....	7 0 0
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*MONMOUTHSHIRE.**Newport.*

Tabernacle.	
Rev. T. Gillman.	
For the two Native Children, Thomas and Mary Gillman .....	6 0 0

*NORTHAMPTONSHIRE.**Northampton.*

Commercial Street.	
Rev. E. T. Prust.	
Mr. Adkins, sen. ....	1 1 0
Mr. J. P. Adkins .....	1 1 0
Mr. W. Adkins .....	1 1 0
Mrs. W. Adkins .....	0 10 0
Miss Adkins .....	0 10 0
Mr. Dadford .....	1 1 0
Mr. Macquies .....	1 1 0
Mr. Mumford .....	1 1 0
Mr. Nottcutt .....	0 10 0
Rev. E. T. Prust .....	10 10 0
Mr. F. Parker .....	0 10 0
Mr. Walker, sen. ....	0 13 0
Mrs. Walker .....	0 10 0
Mr. W. Walker .....	0 10 0
Smaller Sums .....	9 7 0
Sunday Schools, in- cluding 6l. for Ma- dras Institution .....	11 6 8
Missionary Boxes .....	17 19 5
Collections .....	23 5 1
<i>87l. 6s. 8d.</i>	

*Towcester.*

Per Mr. T. Vernon.	
For 1860.	
Collection .....	4 6 6
Collected by—	
Miss Thomason .....	0 18 6
Kate Vernon .....	1 7 0
Sunday School Chil- dren .....	0 17 0
Sale of Whetboards .....	0 5 0
Subscriptions.	
Mr. T. Vernon .....	1 0 0
Mr. Adkins .....	0 10 0
Mr. Harper .....	0 10 0
Miss Simco .....	0 5 0
<i>Exs. 3s. 6d.; 9l. 15s. 6d.</i>	

For 1861.	
Collection at the Doors .....	2 17 9

Collected by—	
Miss Thomason .....	0 18 0
Kate Vernon .....	2 0 0

Sunday School.	
2nd Class Girls .....	0 2 6
3rd Class ditto .....	0 2 8
Boys .....	0 1 1
Sale of Whetboards .....	0 5 0

Subscriptions.	
Mr. T. Vernon .....	1 0 0
Mrs. Adkins .....	0 10 0
Mr. Winson .....	0 10 0
Mr. Harper .....	0 10 0
Miss Simco .....	0 5 0
<i>Exs. 3s. 6d.; 9l. 15s. 6d.</i>	

<i>Welford.</i> Miss M.	
Smeeton's Mis- sionary Box .....	0 17 0

*Wellingborough.*

Salem Chapel.	
Rev. J. W. Tapper.	
T. S. Curtis, Esq., Treas.	
Missionary Collec- tion .....	7 16 5
Mr. James Jelley .....	0 10 6
Mr. Nallor .....	0 10 0
Miss Eliza Charlton .....	0 10 6



Sunday School, for Native  
Catechist in India.

Boys.....	2 16 4
Girls.....	1 16 7
Infant.....	0 12 6
Wilby Branch.....	1 2 6
Exs. 7s.; 15s. 8s. 3d.	

## Yelvertoft.

Rev. B. W. Evans.	
Collection.....	6 4 0
Mrs. Hall's Box.....	0 7 8
Swinford.....	1 4 1
7s. 10s. 6d.	

## NORTHUMBERLAND.

## Berwick-on-Tweed.

Collected by Miss E. Dodds.	
Mrs. R. Home.....	1 10 0
Mrs. R. Dodds.....	1 10 0
Mrs. Pryce.....	1 0 0
Mr. J. L. Paulin.....	0 5 0
4s.	

## Morpeth.

## Rev. W. Ayre.

Public Collection.....	10 3 0
Collected by—	
Miss E. Hopper.....	0 0 4
Miss Reay.....	0 13 10
Miss J. Duncan.....	0 2 6
A Friend.....	0 2 6
11s. 11s. 2d.	

## Newcastle-on-Tyne.

R. M. Allan, Esq.....	3 0 0
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## OXFORDSHIRE.

Banbury. G. W.	
Parker, Esq., and	
Family.....	2 14 6

## SHROPSHIRE.

## Marton.

## Rev. R. W. Lloyd.

Missionary Boxes.	
Mrs. Meddins.....	0 19 1
Miss E. H. Oliver.....	0 2 10
Miss Mary Proce.....	0 3 2
Miss Mary Rogers.....	0 3 0
Mr. Thomas Lloyd.....	0 8 0
Mr. J. Powell.....	0 6 5
Collection.....	0 17 11

## Fordin.

## Missionary Boxes.

Mr. Edward Parry.....	0 10 10
Mr. John Morgans.....	0 3 0
Mrs. Home.....	0 8 6
Miss L. Hamer.....	0 5 4
Collection.....	0 12 4
Exs. 3s. 2d.; 5s. 2s.	

## Minsterley.

## Boxes.

Mary Speake.....	0 3 8
Ann Crowder.....	1 2 9
Mr. Roberts.....	1 10 10
Martha Evans.....	0 5 4
Sunday School.....	0 19 3
Collection.....	1 10 4
5s. 12s. 4d.	

## SOMERSETSHIRE.

## Frome.

J. Sinkins, Esq., Treasurer.	
Mr. W. Butler, Secretary.	
Widows & Orphans.....	5 5 1
Family Boxes.....	16 18 9
Sunday School ditto.....	11 19 1
Ladies' Association.....	10 10 4
Subscriptions.....	16 18 6
Sunday Collections.....	27 7 4
Public Meeting.....	20 8 2
Trudox Hill.....	3 8 0
Maiden Bradley.....	2 10 0
Horningsham.....	4 5 10
Exs. 11s. 6d.;	
10s. 11s.	

## SUFFOLK.

Hemington Hall.	
J. Pearson, Esq.	
(A.).....	2 10 0

Lavenham. C. C. H.,	
and H. D. for the	
Native Teachers	
Thomas and Sarah	
Hickman.....	20 0 0

## SURREY.

Croydon. Annuity	
of late J. N. Dan-	
cer, Esq.....	4 16 3

## Godalming.

## Rev. T. Davies.

Missionary Prayer	
Meetings.....	3 5 0

Mitcham. The	
Trustees of late	
T. Pratt, Esq., per	
Rev. T. Kennerley	10 0 0

## WARWICKSHIRE.

## Bedworth.

## Rev. S. Hillyard.

Mr. Gill.....(A. S.)	1 1 6
Mrs. J. M. Linney,	
ditto.....	1 0 0
Mr. Gibberd.....	0 10 0
Collections.....	3 0 2
Mrs. J. Kelsey (A.S.)	0 5 0
Rev. S. Hillyard, (D.)	0 5 0

## Missionary Boxes.

Misses Linney.....	0 0 6
Master W. Horobin.....	0 4 6
Miss Martha Horobin.....	0 3 7
Mr. B. Gilbert.....	0 3 2
Miss Dossett.....	0 2 2
Master O. J. Linney.....	0 2 1
Mrs. J. Johnson.....	0 1 2
Mrs. Hanson.....	0 1 0
Exs. 13s. 8d.; 6s. 14s. 3d.	

## Birmingham District.

W. Beaumont, Esq., Treas.	
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## Birmingham.

## Ebenezer Chapel.

## Rev. R. D. Wilson.

Miss Gibson.....	3 14 0
Mrs. F. Christian.....	3 10 0
Miss Davis.....	3 2 8
Miss Salt.....	0 12 6
Miss Ellis.....	2 13 2
Miss Paterson.....	3 15 4
Miss Smith.....	3 8 4
Miss Kedding.....	2 9 8
Miss Leonard.....	
Miss Schnadhorst.....	3 5 4
Mrs. Humphries.....	1 12 4
Miss Emma Dry.....	2 6 2
Miss Mary Christian.....	0 13 0
Miss Hardy.....	3 17 0
Miss Boot.....	0 15 4
Miss Heath.....	1 4 4
Miss Hatch.....	0 10 6
Mrs. Humphries.....	1 12 4

By Mr. H. Manton,	
for Native Teacher,	
named Robert	
Alfred Vaughan.....	10 0 0
Girls' Sabbath School,	
for Native Teacher,	
named Sarah	
Mansfield Glover.....	10 0 0
Ditto, General Pur-	
poses.....	10 6 3
Do., Indian Famine	
Relief Fund.....	1 12 6
Boys' Sabbath School,	
for Native Teacher,	
named Charles	
Glover.....	10 0 0

Ditto, Scholar,	
named James	
Alfred Cooper.....	3 0 0
Ditto, General Pur-	
poses.....	5 18 4

Do., Indian Famine	
Relief Fund.....	2 17 6
Rev. R. D. Wilson.....	1 0 0
Mrs. Wilson.....	1 0 0

Ditto, Children's	
Missionary Box.....	0 10 0
A few Young Friends'	
Missionary Box by	
Miss Paterson.....	0 18 0

Miss Hardy, Mis-	
sionary Box.....	0 5 0
Collection on Lord's	
Day.....	51 11 8

Missionary Maga-	
zines.....	2 16 0
14s 1 3	
14s 5 3	

## Legge Street.

## Rev. P. Sibree.

For Native Teacher,	
John Burder Sibree	10 0 0
Sabbath Schools,	
Girls and Boys,	
for the support of	
a Native Chinese	
Boy, Henry Martyn	

Legge.....	5 0 0
Mrs. Loveridge.....	1 1 0
Mrs. James Butler.....	0 7 0
Mrs. Parish's Box.....	0 5 0
Mrs. Noakes' Box.....	0 5 0
Sabbath Collections.....	2 10 4
Mr. Corfield.....	0 5 0
Three Teetotallers.....	0 6 2
20s.	

## Erdington.

## Rev. H. J. Heathcote.

Collection and Sub-	
scriptions.....	9 1 5

## Hampton in Arden.

## Independent Chapel.

Subscriptions.....	1 9 2
Collection.....	1 13 10
3s. 3d.	
Total.....	173 0 8

## Coventry.

## Rev. E. H. Delf.

## West Orchard Chapel.

## Annual Subscriptions.

Mrs. Whittom.....	2 2 0
P. H. Merridew, Esq.....	1 1 0
W. Sargeant, Esq.....	1 1 0
Mr. W. F. Taylor.....	1 1 0
Mr. R. Hands.....	1 1 0
Rev. E. H. Delf.....	0 10 6
Mr. J. S. Beamish.....	0 10 0
Mr. W. H. Hill.....	0 10 0
Mr. Hayward.....	0 10 0
Mr. Leavis.....	0 10 0
Widow M.....	0 10 0
Mr. Richardson.....	0 10 0
Mr. Weston.....	0 10 0
Anniversary Collec-	
tions.....	21 4 4
Missionary Boxes.....	2 15 6
Exs. 40s. 6d.; 32s. 5s. 6d.	

## Well Street.

## Rev. P. C. Barker, M.A., LL.B.

Mrs. Phillips.....	1 1 0
Mrs. Richardson.....	1 0 0
Mrs. Smith.....	1 0 0
Mr. Randle.....	0 10 0
Mr. Bradshaw.....	0 10 0
Mr. Reaves.....	0 10 0
Mr. J. Richardson.....	0 10 0
Mr. J. Barker.....	0 10 0
Rev. P. Barker.....	0 10 0
Mr. Bacon.....	0 5 0

Mr. Connop.....	0 5 0
Sunday School Tea-	
cher.....	0 5 0
Ditto, ditto.....	0 2 6

## Sunday School Girls.

1st Class.....	0 5 0
2nd Class.....	0 1 6
3rd Class.....	0 6 2

## Boys.

1st Class.....	0 0 6
3rd Class.....	0 1 2

## Missionary Boxes.

Vestry Box.....	0 0 8
Miss Richardson.....	1 1 4
Miss A. Thompson.....	0 11 0
Miss Lizzie Rowton.....	0 8 6
Mrs. Terry.....	0 5 8
Sunday Collections.....	4 0 8
13s. 15s. 3d.	

Nuneaton. A Jack-	
son, for the Mada-	
gascar Mission.....	0 5 0

## WILTSHIRE.

Avebury. Mr. J. F.	
Pinniger.....(A.)	1 0 0

## Per Rev. T. Mann.

Missionary Work,	
by Mrs. Cornwell's	
Pupils.....	3 6 2

## Missionary Boxes.

Mrs. Cornwell.....	0 12 1
Elizabeth Racy.....	0 13 9
Julia Crook.....	0 4 6
Sunday School.....	0 7 6
5s. 4s.	

## Bradford.

## Rev. P. Morrison.

## R. Harris, Esq., Treasurer.

Sacramental Collec-	
tion.....	3 0 0
Annual Collection.....	12 6 4

Collected by Mrs. Harris	
and Miss Taylor.	

Miss Bulgin.....	1 0 0
Mr. Bulgin.....	0 10 0
Miss Cadby.....	1 0 0
Mr. Harris.....	1 0 0
Rev. J. Hooper.....	2 0 0
Mrs. Hooper.....	1 0 0
Rev. P. Morrison.....	0 10 0
Mr. S. Taylor.....	1 0 0
Mr. Sparks.....	0 6 0
Mr. Summers.....	0 6 0
Mrs. Wilton.....	0 10 0
Smaller Sums.....	3 10 4

## Missionary Boxes.

Miss D. Summers.....	0 5 11
Miss and Master	
Wilson.....	0 9 0
Miss Hayward.....	0 5 0
Ann Leebury.....	1 0 6
John Herne's Family.....	0 5 1
James Randell.....	0 10 0
Sabbath School Girls.....	0 8 10
Ditto, Boys.....	0 16 1
Two Thank-Offe-	
rings.....	2 17 6
Boy in Bangalore	
School, Robert	
Harris.....	3 0 0
Donation for ditto.....	5 0 0
42s. 16s. 6d.	

## Swindon.

## Rev. G. J. Pillgrem.

For Missionary Ship	3 11 3
Collections.....	1 19 4
Mr. G. Reynolds.....	1 1 0
Mr. J. Reynolds.....	0 10 0
Mr. H. Reynolds.....	1 1 0
Exs. 18s. 7d.; 7s. 4s.	



<b>Wilton.</b>		<b>WALES.</b>		<b>North Leith Sabbath School Association,</b>		<b>Collected by Mrs. Neill.</b>	
<b>Rev. C. Baker.</b>		<b>Swansea.</b>		<b>per Mr. Gall,</b>		<b>Mrs. G. Galbraith ...</b>	
Collections .....	5 3 2	<b>for 1860—too late for insertion in the last General Report.</b>		<b>for the Native Boy, James Fairbairn, at Santhapooram .....</b>		<b>Mrs. Neill .....</b>	
Sunday School .....	0 13 10	<b>H. H. Vivian, Esq.,</b>		<b>Interest .....</b>		<b>Sums under 5s. ....</b>	
Rev. C. Baker ... (A.)	1 0 0	<b>M. P. ....</b>		<b>2 10 0</b>		<b>Collected by Miss Cumine.</b>	
Mrs. Baker ... (A.)	0 10 0	<b>H. K. Eaton, Esq.,</b>		<b>0 1 9</b>		<b>Rev. G. Wardlaw ...</b>	
Mr. Andrews ... (D.)	0 4 0	<b>1 1 0</b>		<b>79 4 3</b>		<b>Rev. J. Troup .....</b>	
<b>Missionary Boxes.</b>		<b>1 1 0</b>		<b>Less Expenses ...</b>		<b>Mrs. Hislop .....</b>	
		<b>4l. 4s.</b>		<b>12 12 9</b>		<b>Mrs. Cumine .....</b>	
<b>Mrs. Horder, Family</b>		<b>Castle Street Chapel.</b>		<b>66 11 6</b>		<b>Sums under 5s. ....</b>	
Box .....	0 9 6	<b>Per Rev. W. Jones.</b>		<b>Albany Street Chapel.</b>		<b>Collection at Public</b>	
William Axton .....	0 0 6	<b>W. H. Michael, Esq.,</b>		<b>Per Miss Cullen.</b>		<b>Prayer Meeting,</b>	
Emily Smith .....	0 2 6	<b>Rev. W. Jones .....</b>		<b>Juvenile Association,</b>		<b>attended by the</b>	
Amelia Sanger .....	0 3 2	<b>Mrs. Govvin .....</b>		<b>for Schools</b>		<b>Society's Deputa-</b>	
Boys' Bible Class ..	0 8 8	<b>Mrs. Davies .....</b>		<b>at Shanghai and</b>		<b>tion .....</b>	
Emma Strand .....	0 12 2	<b>Mrs. Phillips .....</b>		<b>Amoy, in equal</b>		<b>17l. 10s. 4d.</b>	
Eliza and Emily	0 3 2	<b>Ditto, Box .....</b>		<b>moieties .....</b>		<b>Roseheartly U. P.</b>	
Charlotte Greenhall	0 10 2	<b>Mrs. Tom's Box .....</b>		<b>8 0 0</b>		<b>Church, Rev. W.</b>	
Ellen Smith .....	0 3 0	<b>Mr. Borland .....</b>		<b>Per Mr. H. M. Tod.</b>		<b>Balfour .....</b>	
Sarah Hopkins .....	0 4 8	<b>Mr. Cavil .....</b>		<b>Sunday School Chil-</b>		<b>ST. JOHN'S, NEWFOUND-</b>	
Elizabeth Harris ..	0 11 5	<b>Mrs. Nicholas .....</b>		<b>dren, for the In-</b>		<b>LAND.</b>	
Elizabeth Seabourne	0 3 0	<b>Miss Jones .....</b>		<b>stitution at Malua,</b>		<b>Juvenile Missionary Asso-</b>	
Thelate Ellen Hockey	0 3 0	<b>Miss L. M. Jones ..</b>		<b>South Seas .....</b>		<b>ciation.</b>	
Ellen and George	0 10 8	<b>Sabbath School</b>		<b>9l. 15s. 1d.</b>		<b>Rev. C. Pedley.</b>	
Young .....	0 3 7	<b>Boxes and Cards.</b>		<b>H. B. Dewar, Esq.,</b>		<b>For the Native Teacher,</b>	
George Deveral .....	0 3 1	<b>Sermons .....</b>		<b>for the Native</b>		<b>Daniel Spenser Ward, at</b>	
Harriet Lane .....	0 12 0	<b>Total .....</b>		<b>Teacher, James</b>		<b>Neyoor, India.</b>	
George Plowman ..	0 14 0	<b>22 14 0</b>		<b>Duncan .....</b>		<b>Collected by—</b>	
Miss Williams .....	1 1 10	<b>SCOTLAND.</b>		<b>Fraserburgh.</b>		<b>Misses Marriam</b>	
Mr. Scammel, Fam-	0 5 0	<b>Aberdeen. Free</b>		<b>J. Wemyss, Esq.,</b>		<b>Moody and Maria</b>	
ily Box .....	0 5 0	<b>South Church</b>		<b>for Mrs. Mullens's</b>		<b>Chauncey .....</b>	
Miss Hunt .....	0 5 0	<b>Mission S. E.</b>		<b>Zenana Schools,</b>		<b>Fanny Moody .....</b>	
Miss Smith .....	0 5 0	<b>School, for South</b>		<b>Calcutta .....</b>		<b>Jessie E. Barnes ..</b>	
Mr. Yates' Young	0 17 0	<b>Sea Missions .....</b>		<b>For Widows' and</b>		<b>E. A. Barnes .....</b>	
Men's Bible Class	0 0 4	<b>Edinburgh Auxiliary</b>		<b>Orphans' Fund ..</b>		<b>Master Wm. Thomp-</b>	
Fractions .....	16l. 10s.	<b>Society.</b>		<b>Glasgow. Mr. Coch-</b>		<b>son .....</b>	
<b>YORKSHIRE.</b>		<b>Mr. W. F. Watson, Treas.</b>		<b>rane, Edinburgh,</b>		<b>Prescott Bulley .....</b>	
<b>Ayton and Nunthorpe.</b>		<b>Rev. G. D. Cullen ..</b>		<b>per Rev. Dr. Tur-</b>		<b>Charles Pedley .....</b>	
Collection and Mis-	3 14 6	<b>Ditto, for Rev. J.</b>		<b>ner, for the South</b>		<b>George Chauncey ..</b>	
sonary Boxes .....		<b>Mullens, Calcutta</b>		<b>Sea Mission .....</b>		<b>John Cole .....</b>	
<b>Otley.</b>		<b>Ditto, for Rev. G.</b>		<b>Helensburgh.</b>		<b>Robert Chauncey ..</b>	
Per Mr. E. Thompson.		<b>Hall, Madras .....</b>		<b>Auxiliary.</b>		<b>John Chauncey .....</b>	
Collection .....	28 3 4	<b>Lord Provost Brown,</b>		<b>Mr. G. Galbraith, Secretary.</b>		<b>Juvenile Missionary</b>	
<b>Wakefield District.</b>		<b>Douglas .....</b>		<b>Collected at Prayer</b>		<b>Meetings .....</b>	
Per J. Northorp, Esq.		<b>A Friend .....</b>		<b>Meetings .....</b>		<b>Missionary Prayer</b>	
<b>Pontefract.</b>		<b>Adam Pearson .....</b>		<b>Collected by the Misses</b>		<b>Meetings .....</b>	
R. Hurst, Esq., Treasurer.		<b>John Phair .....</b>		<b>Samuel.</b>		<b>Miss Dudu, Miss</b>	
R. Arundall, Esq. ...	1 0 0	<b>Mrs. Reid, Crook of</b>		<b>Sums under 5s. ....</b>		<b>sonary Box .....</b>	
John Barker, Esq. ...	1 0 0	<b>Alves .....</b>		<b>Misses Samuel .....</b>		<b>Currency .....</b>	
Francis Barker .....	0 10 0	<b>Robert Rutherford.</b>		<b>0 5 6</b>		<b>Difference of Ex-</b>	
Luke Howard, Esq.	5 0 0	<b>J. T. Spittal, Rule</b>		<b>0 16 6</b>		<b>change, and</b>	
Roger Hurst, Esq. ...	1 0 0	<b>Water .....</b>		<b>Collected by Miss Reid and</b>		<b>Expenses .....</b>	
Mary Jane Martin's		<b>Collections.</b>		<b>Miss Arthur.</b>		<b>Sterling .....</b>	
Box .....	0 15 3	<b>Albany Street</b>		<b>Misses Reid .....</b>		<b>CANADA.</b>	
Girls' Missionary		<b>Chapel, Rev. W.</b>		<b>G. McL. ....</b>		<b>Montreal.</b>	
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Public Meeting .....	3 17 9	<b>Rev. Dr. Alexan-</b>		<b>Mrs. Samuel Wilson</b>		<b>Sabbath School, for</b>	
Exs. 16s.; 21l. 18. 1d.		<b>der .....</b>		<b>0 5 0</b>		<b>the Native Tea-</b>	
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		<b>U. P. Church, Rev.</b>		<b>Dr. Brown .....</b>		<b>Wilkes and James</b>	
		<b>Dr. Thomson .....</b>		<b>0 4 0</b>		<b>Baylis .....</b>	
		<b>Queen Street Hall,</b>					
		<b>Annual Meeting ..</b>					
		<b>6 0 6</b>					
		<b>Campbelltown U. P.</b>					
		<b>Church Sabbath</b>					
		<b>School .....</b>					
		<b>0 5 0</b>					

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Villa, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE

# Missionary Magazine

AND

## CHRONICLE.

### MADAGASCAR.

THE intelligence received from MADAGASCAR since the publication of our last number has proved confirmatory of all previous reports respecting the enlightened and liberal policy of the new sovereign, RADAMA II., both with regard to the freedom and prosperity of his subjects, and the establishment of friendly relations and commercial intercourse with foreign nations.

Our readers will remember that the Rev. J. J. Le Brun, of Mauritius, upon receiving the first tidings of the happy change in the government of Madagascar, embarked for that Island, in the hope of being permitted to proceed to the capital, to render his best service to the Native Christians, and advance the interests of Protestant Christianity. In this hope he has not been disappointed. A letter has been received from our friend, on his way to ANTANANARIVO, dated 13th October, in which he gives a gratifying account of his reception at TAMATAVE, and of his progress so far towards the capital. The following are extracts from his letter:—

“On the 29th September last I arrived at Tamatave, where I found an excellent Christian officer waiting to conduct me, in the king's name, to Antananarivo. I lost no time in making inquiries as to the number of Christians that were living in or near Tamatave. David Johns, Andriando, who accompanies me as interpreter, translates to the people my expositions of such portions of Scripture as are read at our daily morning and evening prayer meetings. On the first Sunday of the month we had upwards of forty people. I administered the Lord's Supper in the evening to those who, during the persecution, had been admitted to that ordinance. On the Tuesday following, as we were about leaving Tamatave, the Christians came and offered us some poultry, saying we might find it difficult to procure proper food on the road. We were delighted with the spirit of kind sympathy evinced on this occasion.

“During our stay we gave away many New Testaments and Tracts, as well as Hymn Books. The number of applicants was so great that I desired David Johns to make them read in the New Testament before acceding to their request. I was astonished to witness with what promptitude and fluency they read at any page or



chapter that was pointed out to them. I would that you had seen with what sad countenances they, who could not read, begged to have alphabets that they might learn. You would have been surprised, and at the same time gratified, to find how eager they are to acquire instruction.

"On the road we manage to have family worship of an evening, and thus remind the people of the truly religious character of our Mission. Travelling is slow work, and very fatiguing. The palanquins borne on men's shoulders shake one most unmercifully; it is very trying, especially in the middle of the day. I pity the poor bearers, and walk as often as I can in order to relieve them, and also, I must avow, to stretch my limbs a little.

"This is Sunday, and we have reached Andovranto, our last Station on the coast, south of Tamatave. We shall turn our backs upon the ocean to-morrow, and strike straight across the country to Antananarivo. As there are all along the coast several very large and beautiful lakes, I have, as often as practicable, obtained canoes, and found sailing upon these silent waters very pleasant and refreshing. To-morrow, for the last time, I shall be carried over such large expanse of water in the scooped trunk of a tree!

"Last night, David Johns and I received letters from our friends at Antananarivo. The date of our letters is the 2nd of this month, and if it take nine or ten days for a letter to reach this, how long then shall we be before we arrive at the capital? I wish I were there already. The position of the Native Christians is very trying. Instead of friends they have known, and loved, and still cling to in grateful remembrance of past associations, they find strangers holding out to them, as the Word of God, the doctrines of men, and, in the name of Christ, publishing a new Gospel they never heard of before! They are perplexed, and well they may be."

"Mr. Le Brun then gives a translation of a letter received from some of the Native Pastors at the capital, dated October 2nd. They had heard of his intended visit, and their letter, sent by a special messenger, met him on his journey. The translation is as follows:—

"Antananarivo, 2nd October, 1861.

"To the Rev. J. J. Le Brun.

"We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians, who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, 'Truly God is great, who can thus watch over those who place their confidence in Him!' A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the Missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open

to everybody. Every one can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets, yea everything printed in the Malagasy language; for everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it that they throw themselves upon any portions they find!

“French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that He prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us, say—

(Signed) “RATSILAINGA,  
“RANDRIANTSOA,  
“RAINIKETAKA,  
“ANDRIAMBELO,

“And the Brethren and Sisters in Christ.”

From this interesting native letter it will be seen that the Christians are enjoying perfect liberty under the auspices of their new sovereign, who desires with no less ardour than themselves the arrival of Protestant Missionaries, &c., a supply of Bibles, and of all books in the native language calculated to promote education and religion. It is gratifying also to learn that the Native Christians are fully alive to the character of Popery, and anxious to be preserved from its sophistries and superstitions.

The “Mauritius Overland Commercial Gazette” of December 6th, the latest intelligence received from the colony, states that Mr. Le Brun had arrived at ANTANANARIVO in good health, that he was superintending the large school already established by the king, and that he preached in a private chapel within his Majesty’s palace, and also in a more public place of worship to the people generally.

#### BRITISH EMBASSY TO THE KING OF MADAGASCAR, RADAMA II.

In our Magazine for December last, we informed our readers that an embassy from the Governor of Mauritius had proceeded to Antananarivo with a view to present the congratulations of the British Government to Radama II. on his accession to the throne, and to assure him of the friendly disposition and honourable intentions of the Queen of England and her people. The embassy consisted of Lieut.-Col. Middleton and four other gentlemen. They safely reached the capital, and received from the King and the people generally the most cordial welcome; and on their return to Mauritius about the 25th November, they presented a report of their proceedings to the Governor. From this report we select brief passages which bear honourable testimony to the beneficial influence of Missionary labour in the Island more than thirty years since, while other



statements supply an effectual refutation of reports which from time to time have appeared in several French papers in the Isle of Bourbon and in the city of Paris.

It has repeatedly been stated that France had a claim to the sovereignty of the Island, and the French Emperor and his government have been urged to assert this right. In opposition, however, to such representations, the Governor of Mauritius in his instructions to the embassy states:—

“I may here repeat what I have already amply explained, that there is a clear understanding between the English and the French governments, that no diplomatic step whatever, that may alter the present relations and state of things with Madagascar, is to be taken by either of these countries, without the full knowledge and consent of the other. With this fact in mind, all approach or appearance of approach to that point, must be carefully avoided, in act and word, by all members of this Mission.”

It has also been represented that the King of Madagascar was anxious to obtain the special favour of the French Emperor, and that he had actually selected a French gentleman, M. Lambert, as his chief minister, who was about to be sent to Europe on an important mission. On the contrary, the embassy report as follows:—

“Although there is every disposition on the part of the king and his government to welcome Europeans, and treat them with respect and kindness, there is yet no truth in the report that the king has sought their official counsel, and has appointed one among the European residents to fill an important executive office. Such a step would be entirely opposed to the spirit of the Madagascar government.”

Colonel Middleton and his associates having stated that “throughout the country the fact that Englishmen have once more penetrated to the capital, and at the king’s express invitation, has been hailed with universal gratification,” the report goes on to observe:—

“We need not look for an explanation of this feeling. The Missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted, were taught them by the Missionaries, and your Excellency will see with astonishment, with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it. Their iron work deserves the highest praise.”

The Report of the Embassy contains the most gratifying testimony to the wonderful improvement effected in the condition of the people during the short period in which Radama II. has exercised the government; and also to the number of Christians found at the capital, who had outlived the persecution and tyranny of more than thirty years.

“The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the special patronage of the king, and for the short time it has



been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground. By command of his Majesty, and out of special compliment to the embassy, the schoolmaster and the children attending the school were dressed in European clothes.

"A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted, which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession."

#### CATHOLIC MISSIONARIES IN MADAGASCAR.

We have in former numbers stated the strong probability that the Romish Church would seize the earliest opportunity to send out its emissaries to take advantage of the liberty granted to foreigners under the new government, and of the fact we have now full confirmation. In the "*Mauritius Overland Commercial Gazette*," of the 6th December, the following statement appears from a correspondent in Madagascar, dated Tamatave, Sunday, October 13th:—

"Arrived, French Steamer, 'Mascareignes,' from Bourbon, with a few passengers, including two priests and four Sisters of Charity. A large crowd of natives collected to witness their landing; they were dressed in the robes of their order, and some large crosses suspended from their necks. The packages accompanying them were labelled 'Mission, Tamatave.' I understand the intention of the sisters is to establish a school in Tamatave, for the instruction of Malagash girls. This reinforcement, with the priest already here, who arrived from St. Marie, will make a total of three priests and four sisters."

A letter from our devoted Brother, the Rev. William Ellis, written on board the Mail Packet for Mauritius, and dated Aden, December 12th, states that among his fellow-voyagers were six Catholic priests, and four lay assistants, who were, as it was understood, proceeding as Missionaries to Madagascar.

The friends of Protestant Missions will therefore feel the necessity of prompt and energetic efforts to send the representatives of their faith, in order to frustrate the insidious designs of these Jesuit teachers; not, indeed, by entering on a course of angry controversy, but by a faithful exhibition of the truth as it is in Jesus. And although the number of our Missionaries may fall short of their Romish opponents, they will possess the great advantage of having hundreds of faithful coadjutors among the Native Christians, who possess the Bible in their own tongue, which is freely circulated among all classes of the people. The Directors hope that six such labourers, as representatives of our Churches, will join Mr. Ellis in Madagascar within the next six months.



## CHINA.

## CITY OF PEKING.

## OPENING OF THE MISSION HOSPITAL.

FORMER communications from our enterprising friend, Dr. Lockhart, will have prepared our readers for the above announcement, the details of which are given in the following extracts from letters since received. The situation of the premises appears to be singularly eligible, and the fact that they have been purchased by the representative of the British Government will secure their permanence and safety. We trust that the introduction of Christianity to the inhabitants of PEKING, in connexion with the exercise of benevolence and mercy to the afflicted, will tend to conciliate their regard for foreigners, and dispose them to listen to the "good words" which Dr. Lockhart and his Native Christian assistant speak to them; and that thus gradually the way may be prepared for the introduction of direct Missionary labour.

Indeed, we are at a loss to comprehend any sufficient reason why the British Government should not claim on behalf of its subjects the rights secured by the Treaty, and which appear to be readily conceded to the claims of the French Embassy, and to Catholic Missionaries of that nation; and we trust that the exclusion of Protestant Missionaries, who are obviously entitled by the Treaty to the same rights and privileges, will not be delayed an hour beyond the necessity of the case.

"Peking, October 3rd, 1861.

"MY DEAR FRIEND,—I have been at Peking for three weeks, and though I have not entered into possession of my house, I hope to do so in a few days, and am getting furniture and the odds and ends wanted for housekeeping. My notice was called to a house next to the British Legation, which the Prussian Minister desired to take; but after his suite had lived in it for a day or two they left it, and as soon as we knew it was vacant, I looked it over and found it would do admirably; and an especial reason why it will do for me is, that there is not another house that can be obtained! The government buy the premises, and I rent from the Legation and put it in repair, of which it needs a great deal, chiefly for the hospital part. The sale is not completed, as the money is not paid; but probably in a week I shall have possession, and can wait awhile for it. I am rejoiced to get a house, as I am the only British subject in Peking out of the Legation, and it is a new thing altogether. I consider it a good beginning for the Mission, and though I can see that I must be alone for a time, yet in due course others will be able to join me. The thing must grow, and cannot be forced. It appears to me that I should stay here and not think of Hankow, or any other place for the present.

"The house and premises cover a good deal of ground. There is a large gate and wall to the street, then a small court and house, then a quadrangle with rooms all round. This will be for dispensary, hospital, &c. At the side, a stable and cart-



house for a horse or mule, which I must have, and perhaps a cart also. Then there is another quadrangle in which my house stands on one side, and a little house on each other side—all one story and flagged floors (rather cold in our arctic winter). My house is a hall divided off at one end by a partition. In this are two recesses with a bed placed in each, one for self, and the other at present for my Christian Chinese servant, an old disciple of Wylie's, Ta-ping by name. Immediately I enter my house, I shall the next day open a dispensary. I have already picked up several patients, and I believe I and my work are getting known about the place.

"Milne will be here in a few days. He is assistant Chinese secretary, and has charge of the students, who will be here in a month, among them, William Stronach. They will be company for each other, and I am very glad they are coming.

#### OBJECTS OF INTEREST IN PEKING.

"There are some things of great interest here, and, in mentioning them, should I repeat what I have said in other letters, you must excuse me, as I keep no notes of letters. The old Romish cathedral is being repaired. It is a fine building, ornamented and painted by the Jesuit Missionaries 200 years ago. It has been closed for many years by edict, but now comes forth again. From the roof there is a grand view of the city and palaces of Peking.

"Outside one of the gates is the old cemetery. It is in excellent order, and well kept. The gates of the inner enclosure (for everything in China has inner as well as outer gates) are of white marble, the coping richly carved in high relief. The gates themselves are plates of white marble also, each gate one plate, very handsome and grand. Inside are native altars, very large, and of marble. Here are the graves and large marble tablets of Ricci, Schaal, Verhiest, Longshard, and Buglius, and many others of the old illustrious ones. It is a most interesting place, and full of Imperial gifts in marble; the tablets to the above are in the form of vast tortoises, the sign of royal gift. On the city walls, on a terrace sixty feet high, about fifteen feet higher than the walls, which are forty-five feet, the top of the terrace being 100 feet square, is the Jesuit Observatory, with the bronze astronomical instruments made by the Jesuits for the Emperor Kanghe. Vast things they are—large celestial sphere in bronze, armillary spheres, &c. &c.—all in good order, but not used—beautiful specimens of work. At the foot of this tower is the Astronomical Board, of which Schaal was president.

"Outside the north gates of the city is the Russian cemetery, where are the graves of the murdered English prisoners who were cruelly put to death this time last year. In the N.E. corner of the city is the Russian Ecclesiastical Mission. It is a neat place of good extent; it is under an archimandrite who has three priests. There are two schools, for boys and girls; the girls are under the care of Madame Ballazeck, the ambassador's wife. Of course the priests do the work; their flock consists chiefly of the descendants of Cossacks taken prisoners on the frontier by the Chinese in 1715; a minister was called from Russia to instruct them, and the Mission has grown up since. There are not many additions from among the heathen, but there are occasional receptions of such. The Lazarists have two Missionaries stationed here, and there are others in the province; but I shall know more of them by and bye.

"From the Observatory the view of the city, and the palace and park, and of the hills to the north and east, is very grand. I know no scene equal to it. To



see Peking from a height is very splendid—the place gives a glorious prospect; but when you leave the height and descend, it takes away the poetry of the thing altogether, and you find yourself in the dust and dirt of a Chinese city.

"The Cab, or rather Cart-stands, are rows of very good little carts, like a bird-cage set on strong wheels, drawn by a horse, ass, or mule, according to circumstances. These stands are at the gates and other public places, and the Peking cab-drivers are about as honest, and civil, and moderate in charging as are those in London. It is curious to see the great flocks of sheep kept here; hence mutton is very good and cheap, as are also beef and fowls. Long strings of fine large camels bring in vegetables, lime, and coal from the mountains. Sometimes I see a hundred camels in a row passing along. The Chinese are very kind to their animals; they hardly ever abuse them, but are attentive to them, and do not overload them; in fact, the laden camels, mules, and asses come in with quite a jaunty air, which it is refreshing to see.

"This morning Mr. Bruce fell out of his carriage, from the mules dragging it in two. He bruised his thigh a good deal, and had to come home in a cart and be carried to bed. He has a good deal of pain, but nothing worse than the bruise.

"With kind regards to Mr. Prout and all friends,

"Yours very truly,

[ "REV. DR. TIDMAN."

(Signed)

"WILLIAM LOCKHART.

#### IMPORTANT REVOLUTION IN THE EXECUTIVE GOVERNMENT OF CHINA.

OUR public journals during the last month have reported the important fact that the Imperial Government has undergone an entire change, which promises well for the maintenance of peace with our country, in common with that of other European nations. On the death of the late Emperor, a Council of Regency was constituted during the minority of his son and successor, now about eight years of age. The men who thus obtained for themselves the government of the empire were the declared enemies of intercourse and alliance with all foreigners. By their cruel and perfidious plan our countrymen engaged in securing friendly negotiations, were seized, imprisoned, and some of their number cruelly put to death. These unprincipled men had also long employed their influence to gratify the vicious passions of the late Emperor, and to support him in that career of gross sensuality to which he became an early victim: they have, therefore, only paid the just penalty of their bad counsels and pernicious doings, and have fallen, unpitied by all classes of their countrymen.

The important change which has been effected is described by our friend Dr. Lockhart, in the following letter, by which the facts and sentiments just expressed are fully sustained; and strong expectations are cherished that the welfare of China and the interests of foreigners will be greatly promoted by the new government.

"Peking, November 4th, 1861.

"MY DEAR FRIEND,—In a late letter to you, I said that we should be likely to



have a revolution here, on account of the regency appointed at the emperor's death. Well, we had a *coup d'état* only yesterday. The young Emperor arrived on the 1st, and Prince Kung, in conjunction with the empress mother, yesterday apprehended the members of the Council of Regency, kept them prisoners to their own house, sequestered their effects and wealth, and assumed all powers themselves. The officers and organs of the government side with Prince Kung, and he is *de facto* ruler of China. The people are all pleased, and it is a good sign for the continuance of peace. All this was managed in perfect quiet. These regents not having the sympathy of any party, and having hurried the nation into trouble from advising the flight of the emperor, and being anti-peace people, will not be able to organize an opposition. It is a most important affair, and will be of great consequence—the most important thing since the peace.

“November 6th. Prince Kung is consolidating his power, and carries all parties with him. He has the whole government in his hands at present. I hope he may use his power for good, and do good with it. This is the thing we have been hoping for, and it has come about sooner than we anticipated. The regency imposed upon the late emperor, and had themselves chosen in opposition to his brother, Prince Kung, whom they carefully excluded, leaving him only his office as Minister for Foreign Affairs; but they are now devoid of power for good or evil, if he manages his affairs discreetly.

“November 11. The Empress is dissatisfied with the name given to the young Emperor, of Che seong, by the regents, and determines to change the name, to be declared shortly. This revolution is of the most important character in all respects; we can hardly sufficiently estimate its importance. I believe it will have a great bearing on all our intercourse. If Prince Kung maintains the principles he has hitherto held, he will be a good ruler, and will probably do much for the keeping together of this dynasty. He wishes to cultivate the good feeling of foreign states, is ready of access, and the people feel confidence in him. He is a man of considerable ability, and is honest and true as far as is known. Had the regents overcome his party and got the ascendant, much confusion would have resulted, and we might all have been endangered. I look upon it that we have had a great escape by God's good Providence. Soo-shun, who has been beheaded, was the man who led the late emperor into his course of debauchery, which caused his death.

“The young emperor was installed this morning at daylight, with great state and ceremony.

“I am fairly at my work. I am finishing off the repairs of the house, which will cost £100 at least, but I hope that the L. M. S. will not have to pay any of it.

“My patients increase in numbers and respectability—the poor first, and now the respectable, both men and women. There is an epidemic of jaundice very prevalent just now; great numbers have it, and many come to me—so many, that it appears they value my treatment of the disease.

“I remain,

“Yours very truly,

“REV. DR. TIDMAN.”

(Signed)

“WILLIAM LOCKHART.



## TIEN-TSIN.

THE occupation of this city by the REV. JOSEPH EDKINS is second only in importance to the introduction of the Gospel into the capital of the empire, and indeed, from its nearness to PEKING (about five-and-twenty miles), we regard the one as preparatory to the other. The letter of Mr. Edkins is highly encouraging; and, in harmony with the reports from our Brethren in other parts of China, he represents the interest and attention of the people to the great truths of salvation as friendly and striking. Mr. E. records also several instances in TIEN-TSIN of the actual power of the Gospel upon the hearts of individuals, and their public profession of Christianity in baptism. We are most anxious that the hands of our Brother should be strengthened by the arrival of a companion and fellow labourer, and we expect that our valued young friend, the REV. JONATHAN LEES, now on his voyage to China, will in a few months be associated with him in this important sphere. We trust also in the course of the present year to send forth more labourers to supply the places of our Brethren compelled by personal or domestic affliction to retire from the field; and of these two at least will be appointed to the new and important stations in the north.

"Tien-tsin, October 14th, 1861.

"MY DEAR BROTHER,—In the midst of the sorrow caused by severe domestic trial God has been pleased to give me encouragement in labours connected with the small chapel here used for daily preaching. A marked interest has been shown by several regular attendants for some time past, and Tien-tsin has begun to yield converts to the Saviour. Our Brother, Mr. Blodjet, who arrived here in the autumn of last year, has within the last four months received four to Church-fellowship. He is a Missionary of the American Board. Now, some measure of success has also been granted to your Mission here; a few have been baptized, and these, with the preceding, make seven in this city who have already avowed themselves on the Lord's side.

"On Sunday week last, Teng-cheng-kung was baptized. He is a baker, employed in a small shop adjoining the chapel. His demeanour is serious, and his regularity and attention to the means of grace exemplary. I was first impressed with the thought that there was a genuine religious work in his mind, by noticing the replies he made to questions on the effects of the Holy Spirit's operations in the heart. He sat with others, after preaching was over, to have conversation with the Missionary, and gave utterance to very clear views when questioned on the nature of the change produced by Divine influence in the soul of man. He has been a hearer for four months.

"Feng-sin-fang, a young man of moderate education and acquirements, was to have been baptized at the same time. A charge, however, was brought against him

on the evening before, that he was addicted to opium smoking. This led to the postponement of his baptism. On inquiry, during the ensuing week, it was found that he had visited an opium shop some weeks before, on a matter of business, and that this had given rise to the accusation. He appears to be quite innocent of any deception in this matter, and is very assiduous in religious duties. About ten days ago, he began to have prayer with his wife and mother every night. About the same time he brought me the pictures of his ancestors, which he has been accustomed to worship. This is the only object of idolatrous veneration which he had in his possession. His father died recently, and he is conducting the ceremonies connected with his burial without idolatrous usages. He has also, on several occasions, brought his friends to the chapel, and shown a desire to see them receive the Gospel. He was baptized last Sunday afternoon.

"A shoemaker, who has been attending the chapel for four months, was also received at the same time. For some time he appeared more earnest in his convictions than clear in his views. He was wanting in mental acuteness, and this made him slower in receiving Christian doctrine than he would otherwise have been. On Sunday morning his answers were more satisfactory than ever before, and I felt that I could not refuse him the privilege of professing himself publicly a disciple of Christ. 'But,' I said, 'shall it be to-day or next Lord's day?' 'To-day,' he said. 'Why so?' I asked. 'Because I shall then be Yah soo tih jen, (Jesus's man.)' He will have no difficulty in keeping the Sabbath, because, he says, he works for his employer by the piece, so that his time is at his own disposal.

"The privilege accorded to Mr. Lockhart, to commence a hospital at Peking, you will hail the intelligence of with pleasure. So cautious, however, is Mr. Bruce of other Missionary operations, that Mr. L. tells me I must not expect to see Peking for many months yet, even as a visitor. The young Emperor will soon be installed in Peking, and I hope that this event will ultimately lead to the removal of the present restrictions on the issue of passports. Otherwise it will not be very satisfactory to have a Missionary hospital at work without any preaching of the Gospel.

"I called on Admiral Hope, as he passed through Tien-tsin on his way to the capital, to learn what he thought respecting the ultimate admission of Missionaries to Peking. He thought it was very improbable that it would be allowed, because travelling only is permitted in the Treaty, and not residence, except in the open ports. The next day, however, after attending our Sunday evening service, he came to me and said he had been looking at the French Treaty, and he thought that the privilege of residence must be allowed to us on the same footing as the Catholic Missionaries. He also said that he would speak to Mr. Bruce on the point.

"I now learn that Mr. Bruce also considers the residence of Protestant Missionaries at Peking as inevitable, and that the present restrictions are only to be temporary.

"I remain,

"Your's very truly,

"REV. DR. TIDMAN."

"JOSEPH EDKINS.



## HAN-KOW.

THIS populous city, as our readers have been previously informed, is the chief emporium of trade on the YANG-TSE-KIANG, the great river of China; not only from its immense population, but from the means of direct intercourse which it possesses with almost all the provinces of the empire, it presents, as a sphere of Missionary effort, facilities beyond every other city yet occupied by Christian labourers. The REV. GRIFFITH JOHN, who is admirably qualified for the peculiar service of this Mission, has entered on his work with great energy. He expects shortly to be joined by the REV. ROBERT WILSON, and we trust that the health of our Brethren may be sustained, and their lives preserved for many years, to cultivate this wide and promising field, which the Providence of God has so remarkably opened.

“Han Kow, November 5th, 1861.

“MY DEAR BROTHER,—Having been here for several weeks, preaching daily to this people, you will be pleased to learn how the work is progressing. As we have no regular chapel, the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself, preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. Canton, Fúh-Kien, Sü-Chwan, Kwei-Chow, Kan-súh, Shan-si, Shen-si, Hu-nan, Kiang-si, Ngan-hwei, Che-Kiang, Kiang-su, &c., &c., all meet here in their respective merchants and artisans. Many of them come and go annually. Not a few attend our preaching from day to day, and to most our speech is quite intelligible. From this point the Gospel may penetrate and spread over the eighteen provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet been to. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part or parts, having read the first through. Others come for explanations. Two or three days ago I was surprised to hear a man talking fluently with the Native Assistant whilst I was giving away some books at the close of the service, about God the Father in heaven, Jesus Christ, atonement by the death of Jesus, Paul the apostle, and such subjects. On inquiry I found that he had received parts of the Scriptures, which he had read carefully, and was now in quest of more. Not long since I presented the Tau-tai with a copy of the New Testament, together with some scientific works. To-day his Excellency called upon me. I was agreeably surprised to find that he was more deeply interested in the New Testament and our religion than in the other books. He told me that he had been reading the New Testament, which I found to be a fact from his subsequent inquiries.

## FRIENDLY CONDUCT OF THE NATIVE AUTHORITIES.

“The mandarins here are disposed to be very friendly. The district magistrate has called upon me twice, and written me several very kind letters. The Lieutenant



Governor has sent me a proclamation to be posted up on our door, commanding both soldiers and people not to injure or molest foreigners under the severest penalty. The friendliness of their disposition has given me an opportunity to speak a word for Christ in the highest circle of Chinese society. Yesterday I was invited to breakfast by one of my mandarin friends. Among others he had invited a Hú-nan military mandarin to meet me. Having spoken much of the military glory of Hú-nan, and the martial courage of the Hú-nan men, he said that there was no danger of their ever believing in Jesus, or of His religion ever taking a deep root in that celebrated province. 'Slowly, my friend,' said I; 'the Hú-nan people know not His person and character, and therefore can't believe in Him just now; but ere long they will be made better acquainted with Him, and who knows but that many of them will turn to Him.' 'Never,' rejoined he; 'they have Confucius, and Jesus cannot be compared with him.' 'Infinitely superior,' added I; 'the one is from the earth, and the other from heaven. We have sages in abundance in the Western world, but we never think of instituting a comparison between them and Christ.' 'But,' said he, 'all sages are heaven (God) sent.' 'Christ,' replied I, 'is not only God sent, but God incarnate—God manifested in the flesh.' This doctrine offended the pride of the man, as it does that of the natural mind in every age and country. It led, however, to some further conversation, with which I was much pleased. \* \* \*

PROCEEDINGS OF THE INSURGENTS.

"The insurgents have left this part of the country entirely. Ngan-King, Hwang-cheu, Ki-cheu, and other important places along the banks of the river, have been recently evacuated by them. The river, down to Wú-hú, is now in the entire possession of the Imperialists. I am told that the provinces of Hú-peh, Kiang-si, and Ngan-hwei, are almost 'clean' of them. One of their principal kings, the Ying-wang (martial king), was wounded at Ngan-king. Shī Tah Kai has set up for himself, in opposition to both the Tartars and the Tai-pings. This man is one of the oldest, and certainly by far the best, of the adherents of the Celestial King. I am told that the chief is pierced with sorrow and grief on account of his apostasy. What they gained in one direction last year, they seem to lose this year in another. \* \* \*

"It is impossible to foresee what will be the end of these things. Believing in the superintendence of an all-wise and all-good Providence, we cannot but think that all will work together for her good. We feel convinced that the Omnipotent is present in these mighty convulsions. It does not require much sagacity to see that this state of things has done much towards opening up the country so wonderfully and effectually to the Missionary and the merchant. Also, their national pride being considerably humbled, the people have been rendered more docile and susceptible of impressions from without. A great change is decidedly going on, which will produce a rich harvest in time to come. May God give His people at home, and His servants on the field, grace to labour and to wait. What we all need above anything in the present crisis, is strong, unwavering faith in the final conquest of the Gospel—the ultimate triumph of truth. May we all be blessed with this, and glory to God, and peace among men will be the result.

"I remain,

"Yours very truly,

"REV. DR. TIDMAN."

(Signed) "GRIFFITH JOHN.



## SHANGHAE.

## RETURN OF MISSIONARIES.

AMONG the manifold discouragements inseparable from the Missionary enterprise, none is more frequent or affecting than the failure of health on the part of promising and devoted Brethren just entering on their labours. While cherishing the most intense desire to spend and be spent in the service of their Saviour, and labouring hard, by the acquisition of the language, to qualify themselves for useful labour, they are often stricken by some deadly disease incident to the climate, their powers are prostrated, and, to save life, they are compelled to relinquish their dearest hopes and to return promptly to their native land. Seldom has such an instance of failure and disappointment more painfully affected the Directors of the Society than that of the Rev. Robert Dawson, of Shanghai, whose case is described in his own letter, which we subjoin. Our self-denying young friend, with his devoted wife, left England for China in the autumn of 1859, and within two years, by the utter failure of health and strength, he has been compelled to relinquish the warmly cherished purposes and bright prospects of Missionary life, and to return to the land to which he so lately bid farewell. But we entertain a sanguine hope that, under the Divine blessing, the extended voyage will prove restorative to Mr. Dawson's health and strength, and we feel assured that wherever it may please the Great Head of the Church to appoint the sphere of his labours, he will be found diligent and faithful in His service.

We regret to add that the Rev. Hugh Cowie, in consequence of the failure of his wife's health, has also been compelled to relinquish Missionary service, and to return to England in the same ship with Mr. Dawson.

"London Mission, Shanghai. Oct. 3rd, 1861.

"MY DEAR DR. TIDMAN,—When the mail left a month ago, I was unable myself to write to you, and therefore requested Mrs. Dawson to lay before you the state of the case as regarded my health, &c., so that you might not be entirely dependent for information upon other friends. Through the great and tender mercy of the Lord, I am once more able to put pen to paper, and I feel I can never fully realize how much I owe to Him who has thus twice, in quick succession, rescued me from the hand of death.

"A month ago I was very weak, indeed could scarcely be considered as out of danger. Anything like a relapse, an occurrence not at all improbable, must certainly have been fatal. When the hot weather broke, about the 10th September, I began to gather a little strength, appetite returned, and hope of recovery did much, no doubt, to restore me. A fortnight since I was kindly invited by the seamen's chaplain to take up my abode with him on board the 'Bethel;' and although it was with some hazard that I was removed to the ship, I am glad to say the change of air and scene has been of decided benefit; I feel much stronger, and although not allowed to walk much or take active exercise, I think that every day adds something to my

powers. The weather has been very unfavourable; still I have been out upon the river as much as possible, the air of which is not to be compared with that on land.

"But, while better in general health, diarrhœa still clings to me with great tenacity, and I fear the liver is almost as obstinate as ever. I suppose I must look to the sea breezes to remedy this; indeed, both Mr. Lockhart and Dr. Henderson have told me that I cannot expect to be really much better until I get to sea, the disease having taken such a strong hold upon me. I ought to mention how much I owe to Dr. Henderson's skill and unremitting attention during my illness. Mr. Lockhart had, I believe, at one time quite given me up, having been very apprehensive from the time he first saw me; and it was just then that a different remedy was tried by Dr. H., which, under God's blessing, seemed to turn the edge of the complaint. I must also say that Mr. Lockhart was extremely kind and helpful in his suggestions, and I feel very thankful that his visit to Shanghai was so ordered as to occur just at that time.

"When I last wrote to you, I myself was alone apprehensive that I should never be able with anything like efficiency to discharge my Missionary service in China. At that time Dr. Henderson had not come to that conclusion, at least he did not deem it right to declare his opinion. I believe Mr. Lockhart was clear in his own mind, and thought as I did, although he said nothing, merely watching day by day the course of the disease. But since then, I suppose, their united opinion has been made known to the Directors, and it will be needless, as indeed it would be imprudent, for me to remain here until I can receive a reply to my former letter. When Dr. Henderson told me the decision to which they had come, I was not unprepared, and at once acquiesced. Since then, however, I have had many a spare moment to review the past and to consider the future, and I am sure you will not be surprised that now and then regrets pass over my spirit. I do not regret that I came to China; I did so from the strong conviction of duty; for while there were a thousand voices bidding me go, I heard not one retarding me. \* \* \* But the present is sometimes full of regret, as I think of China, all she *is*, all she may and must become. There are signs of promise, though as yet discouragements abound; but then there is much work ready to one's hand, and the labourers are sadly too few. The declining state of the American Missions is another cause of regret.

"I don't know that I should ever have accomplished much in China—perhaps not. I only know I desired to do much, not in a literary way, but even, as Paul, much in turning men from darkness to light. I cannot doubt that God would have blessed me in my work, although Faith and Hope might have long been tried. You know how deep an interest I take in the Insurgent movement; I had quite intended, if the Directors approved, to cast my lot among them, and do what I could to enlighten their darkness.

"Here is, too, another cause for regret. Dr. Henderson and myself had formed plans for a constant itinerancy in the neighbourhood of Shanghai, within a radius of ten or twelve miles, with occasional visits to more distant places, until I might be able to establish myself at Suchen as a permanent residence. We had purchased ponies a short time before I was taken ill, to facilitate our plans, and we fully hoped that much real success would be the result. Of course it is a great regret that this and other subordinate plans and purposes must now be abandoned. \* \* \* \* However, I am satisfied to leave all things in the hands of Jesus, who, far better than any of us, knows the requirements of the service, and the capabilities of His



servants. If permitted once more to land on my native shores, I trust I may be able to do not a little, should health and strength be granted, in arousing many an unconscious Christian to feel his special duty to this poor heathen people. I cannot at present imagine what the future is to be; I only desire to hold myself ready for whatever service the Lord and Master may command.

"Our passage is taken on board the 'Solent.' She will probably leave Shanghai about the end of this month, and, with a fair passage, which there is every probability of making, we shall very likely be home by the middle or close of February.

"Mrs. Dawson unites with me in kind regards.

"Believe me, yours very faithfully,

"REV. A. TIDMAN, D.D."

"ROBERT DAWSON.

## INDIA.

### VIZAGAPATAM.

#### BAPTISM OF NATIVE CONVERTS.

OUR venerable friend Mr. Gordon, who has so long and faithfully laboured at this Station, has in later years been encouraged by the general diffusion of Christian knowledge among the Teloo goo people of his district; and, in his last communication, which we transcribe, he gives an interesting report of the reception of three converts from heathenism to the Native Church under his care. He justly remarks with regard to one of these, a young Hindoo, that the circumstances of his conversion are truly interesting, and the steadfastness of his faith under the strong inducements employed to shake his purpose, most gratifying and satisfactory. Our readers will, we feel assured, join with us in the prayer that these accessions to the little Christian community at Vizagapatam may, with their Brethren, prove strong in the grace that is in Christ Jesus, and adorn the doctrine of God their Saviour in all things.

"Vizagapatam, 17th October, 1861.

"MY DEAR SIR,—It is with much pleasure that I have to acquaint you with some interesting facts that have taken place lately in connection with our work.

"Last evening I had the pleasure to baptize three individuals, all of whom have been converted from heathenism. Two of these are man and wife, of the Goldsmith caste, inhabitants of a village about twenty miles to the west of this place. The man seems to have been first impressed by reading some Telugu tracts, that were given to him at a feast, annually held near his native village. After this period, at different times he used to visit some of the Native Christians, till about three or four months ago, when, taking the opportunity of his relations' visit to a heathen shrine, he came away to this place, and immediately wrote to his father of his intention to become a Christian. In two or three days after this, his father came in search of him, and with much crying and entreaties he tried to take him back; but the young man remained firm, and told his father he had made up his mind and could not go back to heathenism. Shortly after this it seemed desirable that he should seek means to obtain his wife; he accordingly wrote to her to come away; she at first refused, but after two or three further attempts, and by a visit of our two Catechists



to her at her own village, notwithstanding the opposition of her relatives, she succeeded one night in getting away. They have both been pursuing a course of instruction, and have given us great satisfaction and pleasure by their correct and consistent deportment. The young man is about twenty-five, and his wife about nineteen or twenty years of age. The young man is employed as Telugu compositor in our Press Office, and they reside in the Christian compound.

"The other case is a very interesting one. Our last Mission Report will have informed you that our attention was providentially, through a Christian friend, directed to Chittivalsah, where there is an extensive sugar factory, and where we had arranged to send a Catechist once a month, to preach to the numerous workmen employed there. From the first we had great encouragement in our labour; the congregation was always most attentive and good; the people, all heathen, had begun to learn and sing our hymns; in a very short time the heart of one young man was touched; he made known his feelings to the Catechist, and each time the Catechist visited the place, he got additional instruction and light on the subject of Christianity, and he became more and more confirmed in his conviction of the truth as revealed in the Word of God. All this went on till about a month ago, when, after due prayerful consideration, he resolved on coming away to Vizagapatam. As soon as he did this, he wrote to his father and uncle to say what he had done: the very next day they came and tried every means in their power, first by gentle and persuasive argument, and afterwards by violence and abuse, to draw him away. At the first interview I was not present, but as soon as I heard of it, I went down to the Catechist's house, where he had taken refuge; and fearing that they would complain to the magistrate and create a tumult, I wrote off to him telling him all the particulars of the case, and preparing him for what might follow. This first day passed away quietly, but on the second they came again, when I was hastily sent for. They were a little quieter on this occasion, but still tried to induce the young man to go home with them, but he was firm, and told them that he came of his own accord to seek the salvation of his soul, &c. So passed away the second day too. On the third day they came again, and tried to work on the young man's feelings, by promising to give him half of their property, if he would only save them from the disgrace of their caste being broken, and the family being ruined; but it was of no avail—he had made his resolve, he had counted the cost, and nothing, he said, would alter his purpose. This young man is about eighteen or nineteen years of age, of a respectable caste, and many of his relatives are employed in the sugar factory above mentioned; he is an intelligent person, writes a very neat Telugu hand, and I hope may soon find employment.

"I had the pleasure of baptizing him and the couple first mentioned, at the Telugu chapel, last night, in the presence of a large and deeply attentive audience; and I trust they will have the prayers of the Lord's people, that they may grow in grace and be kept steadfast even unto the end.

"You will be glad to hear that there are several others in connection with the sugar factory, very favourably inclined towards Christianity, and who, we hope, may ere long join themselves to the ranks of God's people, and become living witnesses for the truth in this dark land.

"I am, my dear Sir,

"Your's sincerely

(Signed) J. W. GORDON."

"REV. DR. TIDMAN."



## CALCUTTA.

## DECEASE OF MRS. MULLENS.

WHILE our last number was passing through the press, we received the unexpected and painful intelligence of the decease of our highly valued friend, Mrs. Mullens, the beloved wife of the Rev. Joseph Mullens, D.D., of Calcutta. Having in her youth been educated in England, and having recently re-visited our country with her husband, Mrs. M. was well known to many members of the Society and other friends of Missions, by whom her removal will be most deeply lamented. She was the eldest daughter of the late Rev. A. F. Lacroix, who, for nearly forty years, was one of the most devoted Missionaries in India, and whose life was principally occupied in *preaching Christ to the heathen*. She was married to our beloved Brother, Dr. Mullens, soon after his arrival in England, in the year 1844; and to the time of her decease, with unwearied assiduity, she laboured with him to promote the spiritual and eternal welfare of her degraded sex. Having been born in India, she understood and spoke the native language (Bengali) with singular accuracy and beauty, and composed several works, specially adapted to instruct and improve the women of India.

Since her return to Calcutta, in the autumn of 1860, her time and strength have been principally devoted to the visitation of native Hindoo females of a superior class—a department of labour quite new to Missionary life. Several reports of these interesting services which have appeared in our Magazine during the last few months, evince with what cheerfulness, sagacity, and good humour she prosecuted these labours of love. Were it not that the great Head of the Church, who qualified her for this service, can bestow like endowments on others of her sex, we should mourn over her death as an *irreparable* loss to the Missionary cause. But we trust that her spirit will animate many of our Christian countrywomen to make similar attempts for the instruction of Hindoo ladies; and should this be realised, we are not without hope that they will find, as Mrs. Mullens found, encouragement among the secluded inmates of the Zenana, beyond their expectation.

But the loss to our beloved Brother and his motherless children must in truth be irretrievable, and under a bereavement so agonizing, nothing can sustain him but the promises of the Gospel, and the grace of the Holy Spirit, which we pray he may richly enjoy.

The illness of our departed friend was intensely painful, but short,—the time when the first symptoms of indisposition appeared, till she was laid in the silent grave, not exceeding three days. Her death was deeply lamented by all the Christian community of Calcutta; and in a long and interesting article in the "Friend of India," of November 28th, on

the system of Zenana visitation pursued by the deceased, the editor observes:—

"The apostle of the Zenana Mission has just passed away, and there is the more need that others fill her place. Living, we should not have mentioned her name. Dead, the memory of Mrs. Mullens will long be fragrant among those who knew her work of faith and labour of love. The daughter of the Missionary Lacroix, she was worthy of her father. How few of our readers have even heard of her—she was a reformer before the reformation! Since her return to India she has devoted her life to the Zenana Mission. She had the genius as well as the zeal of an apostle. Her 'Phulmani and Karuna' has been translated from its exquisite Bengali into every vernacular of India, and has become to the Native Church what the 'Pilgrim's Progress' of Bunyan has been to the masses of England. Her 'What is Christianity?' was prepared for educated heathens, who inquire like Nathanael. And when taken away after a brief thirty hours of intense suffering, she had half finished another Bengali classic for the instruction of those native ladies whom she taught from week to week. Is it so difficult for one English lady out of every hundred in India to conquer a vernacular language, and devote part of her leisure to such of the Zenanas in her neighbourhood as would welcome her visits? This for the rich, and schools for the poor, and India will yet have a chance among the nations!"

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## SOUTH SEAS.

### RAIATEA.

#### JOYFUL RECEPTION OF THE MISSIONARY.

"Raiatea, South Seas,

"29th June, 1861.

"REV. AND DEAR SIR,—It is with feelings of very much joy and gratitude that I inform you of the safe arrival on Saturday the 22nd inst. of Mrs. Morris and myself at our island home, and Mr. and Mrs. Green at Tahaa.

"The Revs. Messrs. Platt and Barff were very glad to see us, and have received us very kindly.

"On Sunday, the day after our arrival, I preached in English in the Native Chapel to our Missionaries, ship's company, and European residents. I hope to continue this until I can preach in native, which I trust will not be many months.

"Our reception by the natives has been very much more cordial than I expected; in fact it has been enthusiastic. Upwards of twenty men have been doing the moving part for us, and helping to fix up our bedstead, table, and chairs. It has been truly gratifying to see the pleasure they have taken in helping us. Of course they like to see us unpack. One article that has received universal admiration is a policeman's lantern.

"But I must briefly tell you a most pleasant part of our reception. On Tuesday morning we were attracted by about fifty or sixty women carrying poles, two and



two, with lots of bread-fruit, oranges, cocoa-nuts, mountain plantains, yams, taro, bananas, sweet potatoes, some fowls, and a pig. These were all placed before our door, and the women sat in a semicircle. Then a native came forward as spokesman. He delivered a speech to Mrs. Morris and me, Mr. Platt translating. It was to the following effect:—

“Teachers, Mr. and Mrs. Morris. We thank God for preserving you in your voyage over the mighty deep. Our hearts are rejoiced at seeing your faces, and we want you to accept these fruits, vegetables, &c. (naming all), as an expression of our love and affection towards you. We hope you will be happy and comfortable in your new home in this far-off country.”

“I need hardly say our hearts were filled to overflowing with gratitude to our God, and tears of joy filled our eyes. I replied to their speech in as suitable terms as I could, when all of them gave us hearty shakes of the hand, and their friendly salutation—‘Ia ora na.’

“This was enough to rejoice our hearts, but it was not all, for the next morning a second presentation took place. It was similar to that I have narrated, only from other persons. After the second presentation we had a lot of fruits and vegetables presented by the boys; and to sum up, an enormous quantity of fruits and vegetables was presented to those on board the ‘John Williams.’

“I can assure you that we are filled with gratitude and wonder at these unexpected, spontaneous, and enthusiastastic demonstrations of affection and liberality, and that from the Raiateans. We rejoice, take courage, and pray that our lives may be long spared to labour successfully amongst this people.

\* \* \* \* \*

“I must now draw to a close. Mrs. M. unites with me in kind regards to you and the Directors.

“I remain,

“Rev. and dear Sir,

“Yours faithfully,

“Rev. Dr. Tidman.”

(Signed) “GEORGE MORRIS.

## RELINQUISHMENT OF MISSIONARY LABOUR.

THE Rev. George Gill, who laboured as a Missionary of the Society in the Hervey Islands for nearly sixteen years, has been induced, in consideration of his numerous family, to seek a sphere of ministerial usefulness in his native country. Having received a cordial invitation to the pastoral office from the New Congregational Church at Burnley, Lancashire, Mr. Gill entered on his labours in December last, with the kindest wishes of the Directors for his future usefulness, and with very gratifying prospects of happiness and prosperity.

## DEPARTURE.

THE Rev. J. H. Budden embarked at Southampton for Calcutta, *en route* to Almorah, East Indies, January 20th.

## MISSIONARY CONTRIBUTIONS

From 17th December, 1861, to 16th January 1862, inclusive.

W. H. Dalton, Esq. .... 50 0 0	Offord Road Chapel.	Mr. Allen ..... 1 0 0	A New Child, in
Mr. Fennell, for		Miss Wornell ..... 0 5 0	Mrs. Moffat's
Madagascar ..... 50 0 0	Eliza and Henry	Mr. Park, Finsbury	School, Africa ..... 5 0 0
G. B. .... 50 0 0	Wilkins, Mission-	Square ..... 1 0 0	A New Child, in Mr.
F. J. Wood, Esq. .... 15 0 0	ary Box ..... 0 10 7	Collected by Miss	Birt's School,
LL.D. .... 15 0 0	Old Gravel Pit Chapel,	Woolings.	Peeltown School,
Miss Struthers, for	Hackney.	Mrs. Bridge ..... 0 10 0	For Bibles for Mr.
the School at Oad-		A Friend ..... 0 7 0	Moffat ..... 0 6 0
dapah, including	Per T. T. Curwen, Esq.	Mr. and Mrs. Bowen,	46l. 6s.
£4 for William		for two Native	Westminster Chapel,
Struthers ..... 14 0 0	Juvenile Associa-	Children in Mad-	on account ..... 0 10 2
A Thank-offering to	tion ..... 6 2 4	ras ..... 7 0 0	York Road Chapel,
Almighty God for	Mr. Burton, for India	Mrs. Fancutt ..... 5 0 0	per Mr. J. Nelson,
His great good-	... 0 11 0	Mrs. Jarvis ..... 0 5 0	on account ..... 10 0 0
ness and sparing	Boys' Bible Class ... 0 11 1	Mr. New ..... 0 5 0	
mercies ..... 10 0 0	Thomas Chatteris,	Mr. Henery ..... 0 2 0	BERKSHIRE.
Colossians iii. 23. .... 10 0 0	Esq. .... 1 1 0	Mr. Arber ..... 0 10 0	
Mark Mills, Esq., for	Anonymous ..... 0 0 0	Mr. Veitch ..... 0 4 0	Thatcham. W. Cas-
India ..... 5 0 0	Sacramental Collec-	Mr. John Jackson ... 0 10 0	son, Esq., for
Per Rev. T. Kuhler, for	tion, for Widows	Mr. W. B. Bourn ... 1 1 0	India Special Fund 5 0 0
Girls' School, Vepery.	and Orphans of	Mrs. Child ..... 0 2 0	
Miss Nunn ..... 0 5 0	Missionaries ..... 27 0 0	Mrs. Russell ..... 0 10 0	CAMBRIDGESHIRE.
Miss Bacon's Class,	32l. 14s. 11d.	Park Chapel, Girls'	Burwell.
for S. A. Bacon ..... 1 19 0	Islington, Church	Sunday School ..... 6 13 1	Per Miss Ball.
Mrs. Kubler ..... 1 0 0	School, less 12s.	Mr. Clark's Bible	Sunday School Chil-
Mr. Kubler's Girls'	for Magazines ..... 1 3 6	Class ..... 0 0 0	dren, Independent
School ..... 0 15 0	Lorrimer Road Sun-	Mr. Gibson's Mis-	Chapel ..... 2 6 3
34l. 10s.	day School ..... 0 16 4	ionary Box ..... 0 3 8	
E. M. Thomson, Esq.,	Park Chapel, Camden	Juvenile Auxiliary.	
for the Native Girl,	Town.	Boys' Christmas	
Clara ..... 3 0 0	Per J. J. Knight, Esq.	Quarter ..... 1 0 7	
Mrs. Broomhall, for	Collected by Miss Emily	Girls' ditto, by Miss	
Mrs. Baylis's	Hutton.	Palmer ..... 6 8 10	
School, Neyoor ..... 3 0 0	Mrs. Williams ..... 0 10 0	Exs. 2s.; 64l. 14s. 6d.	
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Miss E. Hunter ..... 0 5 0	Mr. Canning ..... 0 10 0	Rev. E. Porter's	
Abney Chapel Auxiliary.	Miss Canning ..... 0 10 0	School, Cuddapah	
On account ..... 10 19 8	Mr. Thurston ..... 0 10 0	3 10 0	
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Holloway ..... 3 0 0			



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Boxes.							
Master E. E. Buck ..							
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Mrs. Martin .....							
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Girls' Sunday School							
0 1 8							
Infant Class .....							
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Mrs. Abbott, for Native Girl, Ann Main .....	2 10 0
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1154.	

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<i>East Greenwich.</i> Sunday School Missionary Boxes .....	0 13 7
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Missionary Box ..	6 3 10
For Widows' Fund, ..	3 0 4
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<i>Orpscent Chapel.</i>	
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60s.	
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Providence Chapel.	
Per Mr. T. Smith.	
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For Sufferers by the Famine .....	13 3 2
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Missionary Boxes ..	16 14 5
For Girl in India, S. Greathatch ..	4 0 0
For Native Teacher, to be called John Egarr Millson ..	10 0 0
For Widows' Fund. 13 3 6	
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5s.	
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Mrs. Gammon .....	0 10 0
Mrs. Gosbell .....	0 10 0
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Mrs. Grape .....	0 1 0
Mr. Headland .....	0 1 0
Mr. Hubbard .....	1 1 0
Miss Hopper .....	0 10 0
Mr. James .....	1 0 0
Mrs. Mumford .....	0 1 0
Mr. Piper .....	1 1 0
Mrs. Piper .....	1 1 0
Mr. Patrick .....	1 1 0
Mr. Sargant .....	0 10 0
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Mr. Stratton .....	0 2 6
Miss Sewell .....	1 1 0
Mr. Southcott .....	0 2 0
Mr. Tyrell .....	0 10 0
Mr. Tough .....	0 5 0
Rev. J. Viney .....	5 0 0
Master E. J. Viney ..	0 16 0
Box ..	1 0 0
Mrs. Wenham .....	1 0 0
Friend .....	0 12 0
Collection ..	0 2 6
For Widows' Fund ..	6 13 1
61l. 5s. 9d.	

**NORFOLK.**

<i>Docking.</i> The late Mr. K. Anderson (A.) ..	2 0 0
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**NORTHAMPTONSHIRE.**

<i>Wellingborough.</i>	
Mrs. T. S. Curtis, for the Chinese Teacher, Josiah Viney, half-year .....	30 0 0

**NORTHUMBERLAND.**

<i>Berwick.</i>	
Sion Meeting.	
Rev. R. Greener.	
Contributions, per Mr. M. Hindmarsh ..	41 0 0
For the Native Girls, Mary Alnwick, and Margery Hindmarsh ..	4 0 0
45s.	
<i>Haydon Bridge.</i>	
Rev. G. W. Swann.	
Contributions .....	2 0 0

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Per Mr. J. Cavell Williams.	
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Sunday Schools .....	1 12 6
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For India .....	0 2 6
For China .....	0 2 6
For Africa .....	0 2 6
For the Ship .....	0 2 6
For the South Seas ..	0 2 6
For Widows' Fund ..	0 2 6
15s.	

**Wandsworth.**

Per Mrs. Ashton.	
On account .....	15 0 0

**SUSSEX.**

<i>Brighton.</i> E. Catt, Esq. .... (D.)	5 0 0
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**WARWICKSHIRE.**

<i>Birmingham District.</i>	
Per W. Beaumont, Esq.	
For Widows' and Orphans' Fund.	
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Mociety of United Communions of Baptists and Independents ..	11 0 10
<i>Erdington.</i> Addi- tional ..	0 5 6
29l. 5s. 10d.	
A Friend, in memory of the late Rev. J. A. James, for a Missionary in China .....	300 0 0

*Leamington.*

Spencer Street Sun- day Schools, for the Special Chinese Fund .....	6 5 1
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Per Mr. J. Smeeton.	
Collections and Sub- scriptions ..	4 13 11
For Widows' Fund ..	1 0 0
5l. 18s. 11d.	

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*Bond Street Chapel.*

Rev. E. J. Sadler.	
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A Friend .....	1 0 0
Rev. E. J. Sadler ..	0 10 0
Mr. Marshall .....	0 10 0
Mrs. Smart .....	0 8 0
Mr. J. Garratt .....	0 8 0

**Boxes.**

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George B. Sadler ..	0 3 0
Reginald Sadler ..	0 2 2
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Girls .....	0 1 9
Mrs. Hart .....	0 2 0
Collection .....	2 5 11
Miss A. Smith .....	0 2 6
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<i>Ravenstonedale.</i>	
Rev. J. Howard.	
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**WILTSHIRE.**

<i>Bradford.</i>	
Errata in last month's ac- knowledgement.	
For Miss D. Summers read Miss O. Summers; and for Miss and Master Wilson read Miss and Master Velvin.	
<i>Castle Combe.</i>	
Per Miss Taylor.	
Collected after Ser- mon ..	1 4 1
Do., <i>Fatton Kennell</i> ..	1 5 7
<i>North Wazall</i> ..	0 13 6
<i>Colborne</i> ..	0 5 0
Master Holbrow's Mission Box ..	1 0 0
Master A. Bailey ..	0 12 0
A Friend ..	0 4 10
Exs 5s.; 5l.	

*Devizes.*

Missionary Society Account.	
Rev. W. Kingsland.	
Collectors.	
Mrs. T. B. Anstle ..	1 6 4
Miss M. Elliott ..	1 0 0
Miss Slade .....	1 1 3
Miss Baker .....	0 16 6

**Missionary Boxes.**

Louisa Rudman .....	0 3 3
Herbert Cunningham ..	0 1 5
James Dodameda ..	0 3 4
Emily Wheeler .....	0 6 6
John Fell .....	0 3 3
Mrs. Barlow .....	0 4 9
Sophia Lenard .....	0 3 3
Henry Burden .....	0 1 2
Charles Honey .....	0 1 6
Wm. Reaser .....	0 3 9
Mr. Kingsland .....	0 7 9
Charlotte Harding ..	1 3 9
Mary Ann Buckley ..	0 1 5
Hannah Shipway ..	0 2 2
Mr. Sivel .....	0 10 10
Miss Geddings .....	0 9 0
Miss Woodman .....	0 1 10
Miss Cook's Young Ladies ..	0 8 8
Mr. Kingdon's Young Gentlemen ..	0 2 6



